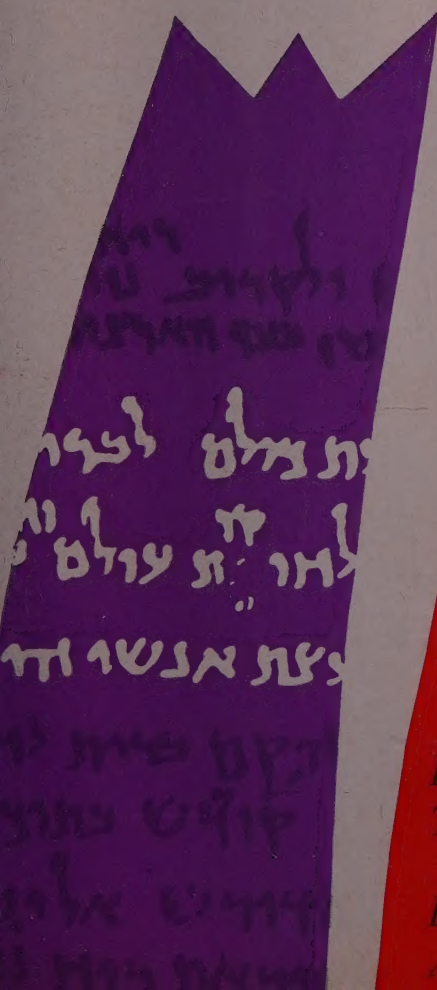
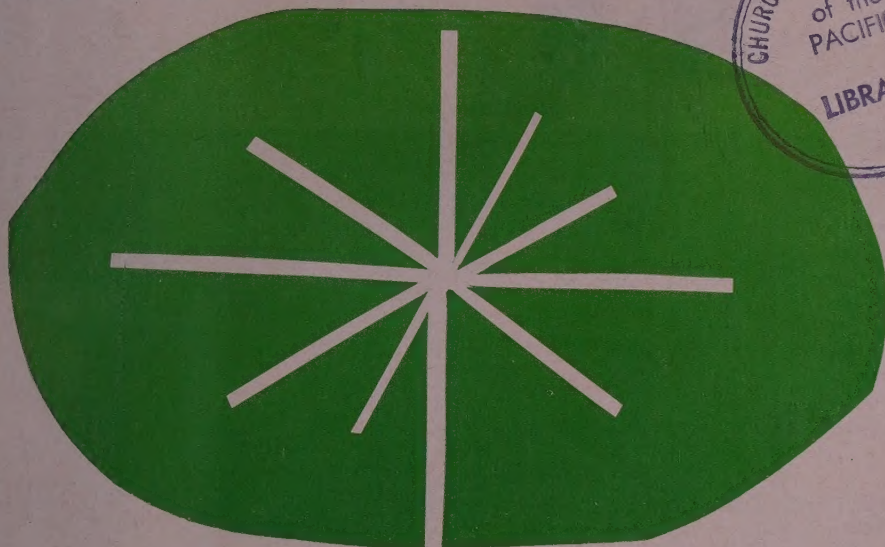


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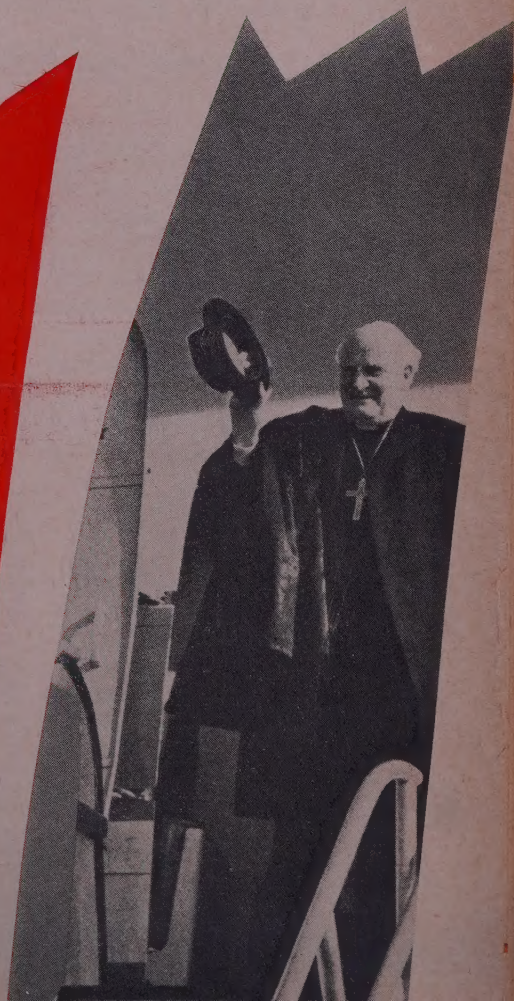
December 1962



*Canterbury
in America*

*Harlan Cleveland
The Practice of Peace*

*Howard A. Johnson
Anglican Odyssey*



*The Church's House of Bishops
holds business session in
Satterlee Hall, Trinity
Parish, Columbia, S.C.,
during annual meeting
October 27—November 1.*

SPECIAL REPORT

*House of Bishops meets in
South Carolina; acts on race
unity, peace, other concerns*

—Columbia, South Carolina

IN THE midst of the most serious international crisis since the Korean War, the House of Bishops of the Episcopal Church met for the first time since the Church's September 1961 General Convention in Detroit.

The setting was Columbia, South Carolina, the small, quiet, charming capital city of the "cradle of the Confederacy" and the see city of the Diocese of Upper South Carolina, whose bishop, the Rt. Rev. C. Alfred Cole, was host. The 135 bishops present met in historic Trinity Church, which this Fall is celebrating the one hundred and fiftieth anniversary of its founding.

Although Columbia seemed far removed from the massive troop and weapon movements farther South, the bishops followed closely the Cuban crisis, and took several actions directly and indirectly related to current world and national tensions.

In their five days of meetings, the American episcopate:

- Greeted, and heard from, the one hun-

Continued on page 4





RACE

We, the Bishops of the Episcopal Church, entrusted with the duty to proclaim Christian truth, affirm the natural dignity and value of every man, of whatever color or race, as created in the image of God. Neither race nor color is in itself a barrier to any aspect of that life in community for which God created man.

In the words of the bishops at Lambeth, "The Church itself must bear witness to this truth in its own life. Inter-racial worship, inter-racial meeting both formal and informal, freedom of all races to enter and use educational, social and health facilities, must be seen within the pattern of the Church's life and witness without compromise, self-consciousness, or apology. There may be no easy answers to special and local conditions; nevertheless, the Church must affirm that any form of segregation or separation solely on the basis of race is contrary to the Divine Will." In these matters, as well as in all others of faith and morals, the Body of Christ should lead and not lag behind the secular state.

In civil life we call for willing obedience to laws which grant equal access to our public schools to all students, the right to vote to all citizens, and justice in economic and housing opportunities. We support the courageous actions of all who in places of tension and conflict have spoken and worked for law, order, and justice for all races, and now labor in the long process of reconciliation.

NEW MOVEMENTS

Since, from time to time, new movements rise within the life of the Church, we, your bishops, share two observations.

(a) When a new movement rises, which may stress some aspect of the richness of Christ, it is the duty of the whole Church to view it with sympathy, to work to keep it within the great fellowship, and to discern what in the movement is of God that we all may learn from it. Our attitude must be generous, and charitably critical. If, for example, a movement rises concerned with the fact of the Holy Spirit, the proper response is for all of us to consider anew the divine promises and divine gifts, trying the spirits by their fruits. We must bear always in mind that souls differ, that God's Spirit is ever moving in new ways, and that new movements have in history enriched the Body of Christ. We observe further that we are a Church, and not a sect, and that our spiritual home is, and should be, spacious.

(b) Having said that to the whole Church, we observe that the danger of all new movements is self-righteousness, divisiveness, one-sidedness, and exaggeration. We call, therefore, upon all new movements to remain in the full, rich, balanced life of the historic Church, and thereby protect themselves against these dangers; and we remind all clergy of their solemn vow to conform to the doctrine, discipline, and worship of this Church. The Church, transcending in its life both the generations and the nations, is by its nature more comprehensive than any special groups within it; and the Church, therefore, is both enriched by, and balances the insights of all particular movements.

HOUSE OF BISHOPS

dredth Archbishop of Canterbury, the Most Rev. and Rt. Hon. Arthur Michael Ramsey.

- Called for "willing obedience to laws which grant equal access to our public schools to all students, the right to vote for all citizens,

and justice in economic and housing opportunities," in a strong statement on race relations (see page 3).

- Welcomed "new movements" in the life of the Church, but warned these movements about the dan-

UNITY

We, meeting as always as Bishops of the One Holy Catholic Church, fully support the call of the Presiding Bishop for steady and fervent intercession for the Vatican Council. Joined as we are in Holy Baptism, the deepest of all unities on earth, it is sinful not to pray for one another within Christ's Body. And when we consider how widely we share with the Roman Catholic Church a common heritage of order and life, it is even more urgent that we express our brotherhood in prayer and any other ways open to us.

Profound differences remain between us. But these, we believe, should be the substance of our common and obedient study, not the occasion of suspicion and distrust. For it is our faith that God calls all Christians to unity, each from within his own tradition. The very nature of our Anglican tradition, with its profound sense of obedience to the supreme revelation of God as recorded in Holy Scripture, presses us in the search for every path to unity.

We know that our differences will never be resolved without full respect and brotherly dialogue between us. Our prayer must be, therefore, first of all, filled with the hope and the longing for an end to the wall of partition between us. Since we in fact possess through Baptism a unity that can now be confessed, we must be true to the unity that God has given.

With deep Thanksgiving we recognize the far clearer path leading to unity with our brothers in The Orthodox Churches. Although often ignorant of each other in the past, God has led us to discover how deeply and richly we share a common tradition in all essential matters of faith and order. Our prayer here must be for nothing less than the fulfillment of that mutual confidence, in full communion with one another. Diversities of culture and custom yield great gifts when the underlying unity of the Church is accepted and manifested. In prayer and boldness may we swiftly press forward until we break the Bread of Life together in one thankful obedience to the Saviour!

So too is our prayer offered for unity with those of our Protestant brothers in Christ with whom we are often most closely tied by every natural kinship of language, history, and community. Our unity in these natural gifts impels us at times to forget our far deeper, supernatural unity in Baptism, thus confusing our dialogue and placing our obedience in a lesser setting than it should have. Let our prayer here be that we, and all the Church, may be unfailingly recalled to the unity already given to us, to the Body already at work in the world, to the Offering already and eternally being made.

gers of "self-righteousness, divisiveness, one-sidedness, and exaggeration" (see page 3).

- Supported fully their chairman, Presiding Bishop Arthur Lichtenberger, in his nation-wide call "for steady and fervent intercession for the Vatican Council," and reminded fellow Episcopalians of even closer ties with Orthodox and Protestant communions (see left).
- Approved a statement on war and peace which calls upon all people, especially national leaders, "to prevent total war," and to abolish weapons of war "when world disarmament is feasible."
- Accepted jurisdiction for two British islands in the Caribbean, Tortola and Virgin Gorda, from the Anglican Church of the West Indies, and made them part of the Missionary District of the Virgin Islands.
- After noting the "potentially explosive" situation in the Caribbean, voted to elect the church's first resident Bishop of the Virgin Islands. The House's choice: the Rev. Cedric Earl Mills, 58-year-old rector of St. James' Church, Baltimore, Maryland.
- Elected the Rev. Edward Guadan Longid of St. Mary the Virgin Church, Sagada, to be the second suffragan bishop of the Missionary district of the Philippines.
- Voted to hold a short interim meeting November 12-15, 1963, at Little Rock, Arkansas, and to invite the bishops of the Anglican Church of Canada to meet with them in 1965 at Glacier Park, Montana. In 1964 the House will meet in General Convention at St. Louis.

In addition to these major actions the Church's House of Bishops heard reports from several of its own committees and a number of church-related agencies. The bishops also discussed many administrative and pastoral matters in closed sessions. But amidst all the business of the church, it was evident that the high

point of the meeting was the presence of the Archbishop of Canterbury.

The new leader of the world's forty-two million Anglicans, after a hectic three weeks in the United States which took him from coast to coast (see page 15), flew to Columbia the evening of October 27. On Sunday, October 28, he led a quiet day for the American bishops.

The next morning he celebrated the Holy Communion and later addressed the House of Bishops. With his deep-set eyes twinkling, he told his fellow bishops, "I have been visiting the American Church far and wide these past few days—and I am getting to know you in width and in depth." The Archbishop urged all Anglicans to get to know each other better, and praised his executive officer, American Bishop Stephen F. Bayne, Jr., for furthering inter-Anglican work.

Following an afternoon press conference, Dr. Ramsey was the preacher at a service of evening prayer commemorating the one hundred fiftieth anniversary of Trinity Parish, Columbia. The next morning the Archbishop and Mrs. Ramsey flew to Washington, D.C., for a National Press Club luncheon, a visit with President and Mrs. Kennedy, and the installation of the Rt. Rev. William F. Creighton as fifth bishop of Washington.

Although the House of Bishops usually issues a Pastoral Letter to be read in all Episcopal churches following its annual meeting, this year it decided to issue instead statements on race, new movements, unity, and war and peace. The four statements (*three of which are included in full with this report*) are for study and implementation, rather than for reading at public services of worship.

The fourth statement, on war and peace, grew out of a year-long study requested by the House of Bishops at the 1961 General Convention. Because of its length and importance, it will be carried in full in the January issue.

—H.L.M.

A GIRL WITHOUT A COUNTRY

Sepiers' six years of life have been cruelly tragic. Her family was deported from Turkey and would not be welcomed back, even if there were funds to get back. Her Armenian parents belong to the oldest Christian nation in the world but it no longer exists. There is only a Russian Communist Satellite in the Caucasus. Her father was an invalid when the family was forced to give up their home in Turkey and poor and insufficient food caused his death soon after arriving in Lebanon. For many years the family has existed in a one room hovel. The mother has tried to eke out a living working as a farm hand. Malnutrition has since incapacitated her for hard labor. Now in this one small room, bitter cold for lack of fuel in winter and blisteringly hot, standing in the dry sun-scorched plain in summer—evicted, unwanted, countryless, a sick mother and her four children have one constant companion—hunger.

There are hundreds of Sepiers in the Near East, born of refugee parents who, in many cases, have lived in the same temporary, makeshift shacks for over 30 years. And their parents are not worthless, good-for-nothing people. But it is hard to keep hoping for a real life for over 30 years. The children themselves never asked to be born into such a miserable and hopeless existence. The millions of refugees in the world are our cast off, forgotten fellow human beings and their children's neglect and suffering are ignored.

Sepier is an appealing, sweet child. There is a haunting sadness about her but she is naturally affectionate and appreciative. And little girls like Sepier can be found in India, Korea,



Vietnam and many other of the 53 countries listed below where CCF assists over 39,000 children in 453 orphanages and projects. Youngsters of sad neglect like her can be "adopted" and cared for. The cost to the contributor in all countries is the same—ten dollars a month. The child's name, address, story and picture and correspondence with the child are provided for the donor.

Incorporated in 1938, CCF is the largest Protestant orphanage organization in the world and serves, with its affiliated homes, over 45 million meals a year. It has U. S. Government license VFA-080 as a Foreign Aid Agency for International Development. It is experienced, efficient, economical and conscientious. Financial statement showing our low overhead sent on request.

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WE LIVE THERE

THE EPISCOPALIAN arrived two days before the Sunday night rioting on the campus of the University of Mississippi. I am the wife of a college professor at "Ole Miss," where we live at the edge of the campus with our four children.

The October issue, in particular, "They Preach What They Practice," gave focus and courage to my thoughts and convictions during our recent crisis.

MRS. TOM J. TRUSS
Oxford, Miss.

LOYAL TO THEIR VOWS?

The Episcopalians who received at the Lutheran service of Holy Communion ["To Offend, Defend, and Learn," October issue] denied by their action the Catholic teaching of the church and its apostolic ministry.

Priests who would be loyal to their church's tradition and ordination vows could only counsel *not receiving* in that situation.

THE REV. JAMES BRICE CLARK
Omaha, Neb.

FORECAST COME TRUE

One reason more clergy are not up in arms about the [U.S. Supreme Court] prayer decision is that this is what they've been forecasting in their sermons for years. The "secularization of society" has surely been the most popular sermon theme in most pulpits, and now the courts have verified their prognostications.

Perhaps in their pleasure at being proven correct, they have lost sight of the point at issue.

JANE MOWBRAY
Ketchum, Idaho

CORRECTION: Episcopal Church Center story, October issue, P. 24. The Home Department area is also being subscribed by the Dioceses of Eau Claire and Fond du Lac as a memorial to Bishop Kemper as well as the Diocese of Milwaukee, mentioned in the article.

ON RE-RE-READING

I want to tell you how much I enjoyed reading "The Laity—Lump or Leaven" by Sam Welles. The third time I read it, I paid special attention to the four rules adopted by the two Presbyterian gentlemen. If everyone lived by three of these rules, there would be little misunderstanding of men or nations . . . there would be little time to be critical of our fellow men or neighboring countries.

PATRICIA WHITE
Camden, N.Y.

WHY NOT MONKS AND NUNS?

. . . I'm writing concerning Mr. McKnight's letter in the September issue about the article, "Why Monks and Nuns?" . . . He fears some people will receive an incorrect impression of what the Episcopal Church is like. . . Our Church is one, holy catholic, and apostolic. It is Protestant only in the sense that it is antipapal, not anticatholic.

. . . I can't imagine any churchman feeling concerned over the impression people might get of the church from an article on religious orders especially to the point of explaining "most of us aren't like this."

JANE HUDSON
Augusta, Ga.

I am sure it did much to dispel the ignorance and prejudice that sometimes occlude our appreciation for these selfless religious.

HILARY W. GRAHAM
Chester, Pa.

. . . It seems to me that some people are literally terrified of the word *Catholic*. Don't they know we are part of the Anglican Communion and therefore part of the one Catholic and Apostolic Church? . . . They must realize that to be a Catholic does not necessarily mean you are a Roman Catholic.

GUY M. FENTON
Philadelphia, Pa.

It is time we have done with such superficial nonsense. Religious orders represent the entire church—even those who prefer to stress the Protestant more than the Episcopal side.

Mr. McKnight will find that Canon 52 of the Protestant Episcopal Church

not only recognizes them officially, but specifies the conditions under which they are to be operative.

He will also find that the National Council of the Protestant Episcopal Church, through the Presiding Bishop, officially set forth June 3, 1962, as "Religious Life Sunday," and issued literature to teach churchmen about the "Religious Communities of the Church."

If "the vast majority of Episcopalians have virtually no contact with this group," it is a matter of their own prejudice, not because there is something illicit or furtive about religious orders.

THE REV. WILLIAM J. ALBERTS
Media, Pa.

in the next issue of
THE
EPISCOPALIAN

- We Can Do Something About Peace
- Our Seminaries—Need and Response
- Opportunity in Oceania
- The Forgotten Jesus
- Episcopats

THAT NAME DIFFICULTY

Why, oh why, do you include Anglicans with Protestants? It is *most* unfortunate. If the outside world knew the real meaning of this constantly abused word, "Protestant," the harm would not be so great. Such is not the case!

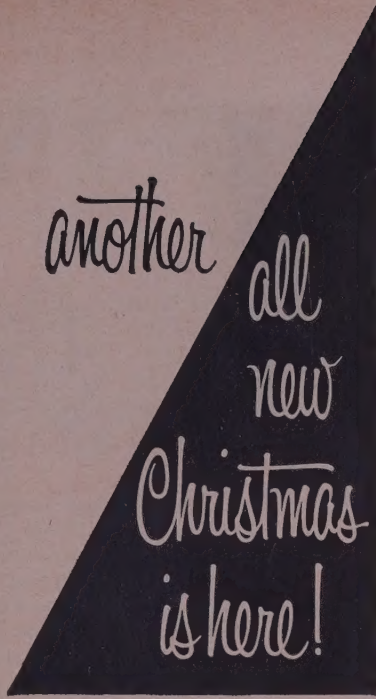
MRS. OLIVE KENNEDY
Avon Park, Fla.

What has happened to the usual commendable exactness of THE EPISCOPALIAN? Since when did the Episcopal Church become a Protestant communion? The historic creeds make no mention of our being a part of any body but the one, holy Catholic Church.

CLARK HOWARD
San Fernando, Calif.

The name of our communion, the Protestant Episcopal Church, was adopted in 1780. Numerous attempts to have the word Protestant dropped have been made in General Conventions, so far

Continued on page 58



CHRISTMAS will help make the Season more enjoyable and meaningful for you, your family and your friends. This Holiday Annual, a traditional favorite for hundreds of thousands every year, has been designed and produced for 32 consecutive years for just that purpose.

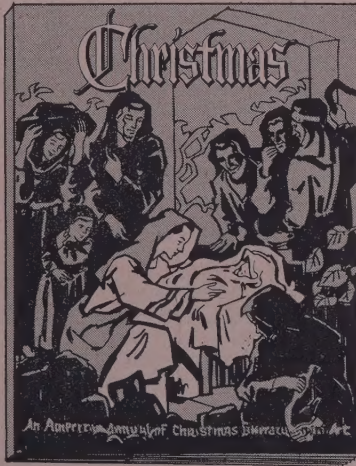
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enlighten the mind + enrich the soul + energize the hand



Won't you make room in your heart for an ORPHAN at Christmastime?



So thin and unable to walk

The Park twins, Sung Dong and Hoo Dong, left fatherless and motherless, were passed from one family to another, then turned over to a Presbyterian minister. He brought them to our Blue Bird orphanage when he was no longer able to feed them.

"Although they are 6 years old," writes Mrs. Kim, superintendent, "they were so thin and unable to walk that we had to carry them on our backs. I am happy to report that they are slowly improving in health. The vitamins you sent are proving a marvelous effect."

The other children pictured above, and many hundreds more, have stories just as heartrending. They urgently need sponsors for their care. The coupon below can be the key to a more meaningful Christmas—for an orphan and for you.

► FACTS ABOUT ESEA...

Cares for more than 16,000 Korean orphans, including children of lepers, deaf, dumb and blind children.

Maintains 154 orphanages, supervised and staffed by Bible-believing Christians.

Serves more than 20,000,000 meals each year.

Awarded highest recognition by Korean government.

Seeks your help in caring for the ragged, forsaken children of Korea... NOW!



Christmas will have a new and deeper meaning for you and your family if you will decide now to sponsor one of these lovely but destitute Korean orphans. For only \$8 a month you can underwrite the complete care of a saddened child, eagerly awaiting "news from America" that someone has heard his cry for the necessities of life... and above all, for love and affection.

ORPHANS ARE PRAYING FOR SPONSORS

All of these Korean orphans are praying earnestly for a sponsor—a Mommy and Daddy for Christmas. "It is simply heartbreaking" writes Mrs. Kim In Sook, superintendent of our Blue Bird orphanage, "to listen to the prayers of unsponsored children. They are praying that their 'sponsors may come very soon.' Two were overheard praying, 'We do not have sponsors because we are so full of sins.'" For their sins, their superintendent points them to Christ. For a sponsor, only you can answer their plea. Your answer will thrill the hearts of the children, reassure their faith and share with them the true meaning of Christmas.

Your heart, too, will be "strangely warmed" as you receive your child's letter (translated into English), telling of his (or her) gratitude. If your child is too young to write, a staff member will cheerfully write in his stead.

► Says Mrs. Gladys F. Matthews of Arlington, Va., "I have never done anything more rewarding than this! If people only knew how good it would make them feel inside, you wouldn't have any unsponsored orphans."



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I prefer ☐ Boy, ☐ Girl. With God's help I will send \$8 a month to your office. Please let me have my child's name, picture, address and story. I understand I may continue as long as I wish. Enclosed is support for ☐ first month, ☐ one year. SEND FULL PARTICULARS.

☐ I cannot sponsor a child now but want to help a child by giving \$_____.

☐ Please send folder, "Information About Sponsoring Korean Orphans."

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FOR YOUR INFORMATION

* * * * *

The message of Christmas, constant yet ever new, is one of hope, joy, and reverence. The abstract cover design by **Robert Wood** shows the Star of Bethlehem casting its rays afar; the coming three wise men are represented by crowns reaching toward the star.

The **PRESIDING BISHOP'S CHRISTMAS MESSAGE**, page 10, is presented in both English and Spanish. The Spanish translation was done by **Paul A. Tate**, assistant secretary of the church's Overseas Department.

We continue our coverage of the Anglican Communion this month with stories about the Archbishop of Canterbury, the Church of England, and the Church in Australia. "CHURCH HOUSE," page 18, is a report from **Christopher Martin**, our London correspondent. Mr. Martin, the son of an Anglican priest, is an editor of *Prism*, the independent monthly journal of Anglican thought and opinion.

Harlan Cleveland's article, "THE PRACTICE OF PEACE," page 11, is adapted from an address given at Kent State University, Kent, Ohio.

Lest we forget that Advent comes before, and is an integral part of the Christmas story, "THE CHRISTIAN SHAPE OF TIME," page 29, is an eloquent reminder. The author, **Dr. John B. Harcourt**, is a layreader and former vestryman of St. John's Church, Ithaca, New York, and a professor of English at Ithaca College.

The inspiration for Mrs. **Marcia Thornton's** Christmas Club story, page 60, came from her service as fill-in assistant treasurer at St. Paul's Church, Wheeling, West Virginia. Her husband, engineer **James L. Thornton, Jr.**, is a Sunday-school superintendent; their two sons are junior acolytes.

THE CHRISTIAN YEAR CALENDAR on the center spread is a Christmas gift to you, our readers. We hope you will lift it out of the magazine and make use of it in home or church. The calendar designer is **Teasdale Barney**.

continuing
FORTH and
 The Spirit of Missions

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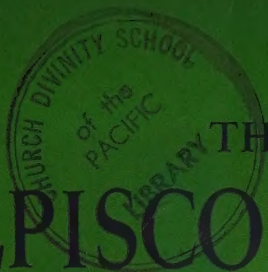
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December 1962

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A CHRISTMAS MESSAGE FROM THE PRESIDING BISHOP

Bethlehem Road



The story of Christmas is the story of God in action. "God loved the world so much that He gave His only Son, that everyone who has faith in Him may not die but have eternal life." This is what God did in Jesus of Nazareth. He came into the world and was laid gently in a crib; He gave His life for us and was nailed to a cross.

But why do our thoughts go so quickly from the gaiety of Christmas to the sorrow of Good Friday? Because the cross also is part of God's action for us. And if we would know the joy of Christmas, we must see where it leads: past Bethlehem to Calvary, and then to Easter morning, and to the Day of Pentecost, and to the presence with us now of the Holy Spirit. This is God's action, His ceaseless love at work in us and in His world, opening the way for His love which heals and restores.

When we think of Christmas in this way, then we can celebrate it merrily even in these uncheerful days. Christmas has its own tone and color and warmth, and whatever helps us keep this time with joy is good. Although we are perplexed and anxious and afraid, we can know both the joy and the hope of Christmas.

We see where Christ went from Bethlehem and where we are led in response to God's action, from our worship at the manger. Seeing this we understand that God speaks and we answer; God acts and we respond. We know that if we are Christ's followers, we are to be people of good will: open-hearted, loving, forgiving, makers of peace. The road to Bethlehem leads home again, that we may show there what great things God has done for us.

ARTHUR LICHTENBERGER

La historia de la Natividad es la historia de Dios en acción. "... de tal manera amó Dios al mundo, que dió a su Hijo unigénito, para que todo aquel que en El cree, no se pierda, mas tenga vida eterna." Esto es lo que Dios hizo en Jesús de Nazaret. El vino a este mundo y fué puesto cariñosamente en un pesebre; El dió su vida por nosotros y fué clavado en una cruz.

¿Por qué saltan nuestros pensamientos tan rápidamente de la felicidad de la Navidad a la tristeza de Viernes Santo? Porque la cruz también es parte de la acción de Dios hacia nosotros. Y si deseamos conocer la alegría de la Natividad, tenemos que ver hasta donde nos conduce: el camino pasa desde Belén al Calvario, de allí a la Pascua de Resurrección, al Día de Pentecostes y finalmente a la presencia aquí y ahora del Espíritu Santo. Esta es la acción de Dios, Su amor incesante trabajando en nosotros y en Su mundo, abriendo paso por Su amor que sana y renueva.

Cuando pensamos en la Navidad de este modo, entonces podemos celebrarla felizmente aún en estos días infaustos. Las Pascuas poseen su propio tono y colorido y fervor; cualquier cosa que nos ayuda a observar esta estación con alegría es buena. Aunque estemos perplejos, ansiosos y miedosos, podemos apreciar la alegría y la esperanza que nos brinda la Navidad.

Podemos ver hacia donde fué Cristo desde Belén y a donde somos conducidos cuando respondemos a la acción de Dios empezando nuestra adoración en el pesebre. Observando esto, comprendemos que Dios habla y nosotros contestamos; Dios obra y nosotros respondemos. Sabemos que si somos seguidores de Cristo, tenemos que ser personas de buena voluntad: sencillos, amantes, misericordiosos, forjadores de paz. El camino de Belén nos conduce de nuevo al hogar, donde podemos demostrar las cosas grandes que Dios ha hecho por nosotros.

There are three basic aspects of peace: yearning, rhetoric, and practice. The most important of these today is practice. And that must begin with each one of us right where we are.

I WANT TO talk about peace—not the ancient yearnings for peace nor the current rhetoric of peace, but about the practice of peace in the real world of here and now.

The alternative to mastering the art of peace is the incineration of a goodly part of the human race including, likely as not, you and me. So master it we must. And let's start by putting away childish slogans on the subject.

Citizens in this country, as in almost every other country, have been prominent in the so-called peace movements. They have walked up and down in front of the White House with placards on long poles. They have delivered—or tried to deliver—petitions to the Soviet Embassy a few blocks away on Sixteenth Street. They have invited arrest by swimming out to Polaris submarines in New London. They go to rallies and distribute handbills and write editorials and make speeches and join in protest marches.

All this is welcome evidence that we live in an open society in which baiting the authorities has not lost its zest—because the authorities are sufficiently secure in their jobs to be tolerant—or even to bait the baiters in return.

One afternoon not long ago an eminent scientist joined students and others in front of the White House to protest American nuclear policy—until he had to leave to go in to dinner with the President and the First Lady. Such are the rewards of freedom.

The peace movements prove that Americans never lose their idealism and for this we can be thankful.

Ideals, however, become powerful engines only when they are fueled with some operational notion of how

to get from A to B in the direction of an ideal that may be as far away as x or y or z. Slogans, clichés, banners, and parades are fun—I once ran a parade in which everybody mocked Hitler by wearing a Hitler mask, and we had the time of our lives. But our generation got rid of Hitler only by deciding, in a later, soberer moment, that he was worth fighting against. The love of humanity is no substitute for a practical interest in procedure, as G. K. Chesterton reminded us in his poem about "The World State":

*Oh, how I love Humanity,
With love so pure and pringlish,
And how I hate the horrid French,
Who never will be English.*

*The international idea,
The largest and the clearest,
Is welding all the nations now,
Except the one that's nearest.*

*This compromise has long been known,
This scheme of partial pardons,
In ethical societies
And small suburban gardens—*

*The villas and the chapels where
I learned with little labor
The way to love my fellow man
And hate my next-door neighbor.**

Chesterton has something here. He is saying that world peace begins with peaceful relations across the next fence and across the adjoining frontier. It begins, indeed, before you even cross an international frontier—for whenever you protect or defend social justice at home, you are practicing peace, whatever the size of the community. A police force, a judicial system, a labor-management board, a juvenile-delinquency center,

a social-welfare agency—these are all peace organizations, of the operational, nonplacard variety.

Is it reasonable to think that the practice of peace could be less operational in world affairs than community affairs? Can anyone seriously think that good intentions and high ideals are substitutes for analogous peace-keeping machinery abroad, any more than they are at home?

We in the "outside world" can honestly report that after some centuries of sentimental talk, peace is really moving from the hortatory to the operational stage—which means it is being embodied in organizations and not merely in manifestoes.

Two kinds of peace machinery are developing—machinery for the settlement of international disputes, and machinery to help modernize the societies in which half the population of the free world happen to live. Let me take the second kind first.

After World War II, history was convulsed by the most rapid political and social change the race of man has ever experienced. The old system of order in Asia, the Middle East, and Africa was based on passive populations held in a state of tutelage by a

THE PRACTICE OF PEACE

BY HARLAN CLEVELAND

combination of landowners, armies, and church—and of colonies learning the value of modernization by watching the way the great European trading empires were able to use science and technology to keep them in a state of tutelage.

Since before the beginning of recorded times, people in these vast areas accepted poverty, ignorance, disease, a short life—and tutelage—with abject fatalism. Now the fatalism is gone—and with it most of the tyrannies and all of the old empires have fallen apart. Some fifty independent unions have sprung from the ashes of empire since World War II.

One of the things we must do is to help fashion a new system of order in this radically changeable world. What we want is a community of free and independent nations bound together by consent. This requires a measure of political stability in the states which are members of the community, and this depends upon rapid change, upon matching the people's rising expectations. This, in turn, requires a small but critical margin of outside help.

Dreams of economic and social progress—of equitable distribution of wealth, of equal shares of dignity, of mass literacy, and decent standards of health and housing—are as old as civilized man. Our capacity to dream such dreams is indeed what we mean by referring to ourselves as civilized. But it is only in our times that it has been technologically possible to transform these antique dreams into action in the here and now.

To bring that dream down to earth, the United States has been operating an extensive foreign-aid program for the past seventeen years.

Most people know this. But do they also know that Britain and France and Germany and Belgium and Japan and Israel and the Scandinavian countries also have foreign-aid agencies? Do they know that in relation to our total wealth the United States does not run the largest but only the fifth-largest program of overseas assistance? It has reached the point where industrially advanced nations need a foreign-aid program as a badge of maturity in the same sense that the new countries need membership in the United Nations as a badge of nationhood.

The point here is not to discuss the merits or demerits of the United States, or any other, aid program. The point is that the sharing of capital and technology between the rich nations and the poor nations—which is one of the two major disciplines in the practice of peace—has become highly operational. In fact, it has become so operational that one of the chief preoccupations of American foreign policy is the sheer administrative task—how, in so enormously complex an international enterprise, to make things mesh.

The U.N.'s aid program alone has, in seventeen years, become almost unbelievably various. This year the United Nations will have some 7,000 technicians and experts working at nation-building in 125 countries and territories. To a remarkable extent this exchange of expertness is a two-way street—Chile, for example, re-

ceived sixty-three U.N. experts last year but contributed forty-eight; India received 135 but contributed 113; Egypt received sixty-eight but contributed forty-five.

The United Nations has four regional economic commissions with full-time staffs working in Switzerland, Chile, Ethiopia, and Thailand. Its Children's Fund has twenty-five offices around the world. There are now resident representatives of the United Nations in fifty-five nations. And during the past few years the United Nations has agreed to help establish nearly a hundred training institutes throughout the less-developed world to introduce new leaders and technicians to the mysteries and excitement of nation building.

The business of modernization has passed from rhetoric to responsible action. It is a business about which we still know precious little. It is fantastically complicated. But men and women are working at it day and night—succeeding, failing, learning, and discovering that each next step forward can be a bit more practical than the last.

So much for the nation-building side of the practice of peace.

Now for the other side—the business of preventing and settling international disputes. A quick glance around the world will suggest that this branch of the practice of peace also has moved from oratory to operations.

In the Middle East, a United Nations team of truce supervisors has been on the job for fourteen years, ready to show up on a moment's notice if fighting breaks out again. During one such incident on the shores of the Sea of Galilee, that team showed up in the middle of the night, and an action which started at midnight had been brought to a cease-fire by 7:30 A.M.

Down in the Gaza Strip and at the mouth of the Gulf of Aqaba, the United Nations Emergency Force keeps up a ceaseless, twenty-four-hour patrol by foot, jeep, and small aircraft—a peace watch now in its sixth year.

In Korea, United Nations machinery is still on the armistice line that



Episcopal Harlan Cleveland, Assistant Secretary of State for International Organization affairs, received an A.B. degree with honors from Princeton, and was a Rhodes Scholar. Government assignments have taken him from Rome to Shanghai and back again to Washington. In 1953, he became executive editor and later publisher of The Reporter magazine. In 1956 he joined the faculty of Syracuse University; last year, he received his present appointment. He is coauthor of The Overseas American. Mr. Cleveland and his family are members of Grace Church, Syracuse, where he was a member of the vestry. They now attend Washington Cathedral.

was negotiated nine years ago.

In West New Guinea, after hostilities sputtered between Indonesian parachutists and Dutch patrols, a U.N. moderator, who happened to be an American, brought the parties back to the conference table for a settlement of differences.

In Kashmir, U.N. observers work hard to preserve a twelve-year-old truce between two ancient peoples that should be friends.

In the Congo, an international mission of 17,000 soldiers and 420 civilian advisers is trying to help build a unified nation out of secession, chaos, and the threat of civil war.

We have begun to learn some quite important things about this critical job of settling disputes and keeping the peace with international policemen and international "presences."

We have learned, for example, that many of the organizational problems of a peace-keeping mission, like the United Nations force in the Congo, are quite similar to those of traditional military forces—problems like training, command structure, supply lines, standardization of equipment, and other familiar aspects of field operations.

We also have learned that the essential role of a peace-keeping force is fundamentally different from that of a traditional military mission—partly because its every move is made in a highly charged political content, and partly because its troops carry guns but have no enemies.

A large number of practical conclusions can be drawn from this kind of field experience—conclusions which will enable us to improve the efficiency of future operations, if we have the wit to read the lessons and the will to do something about them.

The practice of peace often shows how foolish is much of the rhetoric of peace.

In rhetoric, a dispute is a dispute, to be treated by formula. In the practice of peace, every dispute is different, and the solution, if any, will be tailor-made.

In cases of disputes that have not broken out into hostilities, there are some instances in which open debate before the General Assembly of the



As two Swedish members of the United Nations Emergency Force chat with a Leopoldville newsboy, the smiles on all faces make it clear that these men are soldiers without an enemy as they help keep peace in one of the world's troubled spots.

United Nations helps to blow off steam and, by focusing world attention on the problem, to have a restraining influence. There are other instances, probably more of them, in which a big public debate too early in the game may do more harm than good.

When national positions have become rigidly fixed—when national pride and prestige have been laid on the line—when adults are told that the national cause is sacred and children are told that the national enemy is the devil incarnate—it is often futile for antagonists to exchange recriminations out loud in the public view. Emotional positions do not readily yield to rational argument. Legalities come to seem irrelevant. Each side gets too com-

mitted to give ground in public. In fact, each side is certain to overstate its case, and the issue is likely to be frozen harder when the debate ends than when it began.

But move the searchlight of public attention from a faraway international assembly hall to the local area where the peace is being broken, and you can see how useful it is.

Not so very long ago a nation in some remote corner of the world could start an aggression, and months would pass before the rest of the world caught up with what was going on. As the world shrank, so did the time available for unpublicized military operations. Today, with nearly instantaneous communications around the world, it is almost impossible to hide an aggression for more

than a few hours. Breaches of the peace can now be kept under the klieg lights of international observation—if some agent of the world community is there, able and willing to switch on the lights.

Meanwhile, fast transport is available to move agents of peace and order with great speed to any spot on earth. Within less than twenty-four hours after a cease-fire was reached at the time of Suez, the United Nations recruited and transported its first contingent from Sweden to the banks of the Suez Canal. U.N. troops from Tunisia were on the ground in the Congo in less than a day after the Security Council replied to the call for help in Leopoldville. And from that day on, U.N. troops were transported in and out of the Congo by the greatest continuous airlift in peace-time aviation history—carried out with superb efficiency by the U.S. Air Force.

The rush of modern science and technology can thus mean better machinery for peace as well as deadlier machinery for war.

I have stressed the diversity of the disputes which have to be dealt with in the practice of peace—and the diversity of techniques which have to be used, combined, or invented to deal with them.

There is, however, a common denominator in the practical experience of peace-keeping so far: it is the indispensable role of the third man in world affairs. In disputes such as those between the Netherlands and Indonesia over West New Guinea, or between India and Pakistan over Kashmir, or between Israel and the Arab states over the fate of Arab refugees, the third man may literally be a single individual—a silent and sometimes anonymous man who shuttles quietly back and forth between the parties to the dispute—hunting in the haystack for that elusive needle called common ground.

At three moments of crisis in the Middle East, the third man was a limited group of observers and soldiers. In the Congo crisis, the third man was a sizable military force and

more than 400 civilian advisers. But in each case, the role of the third party was to provide an alternative to force, to interfere with man's proclivity to settle his arguments by fighting, to foster needed change by conciliation instead of violence.

Sometimes talk is a bore, to be sure. But it's better for a few diplomats to be bored than for the contending parties to work off their frustrations by trying to destroy each other—which modern technology has rendered all too easy to accomplish.

The third party in world affairs need not necessarily be the United Nations. But the forum provided by the Security Council and the General Assembly, the peace-keeping forces which the U.N. has assembled and can assemble, the observers and supervisors it has sponsored and can sponsor, the mediators it has provided and can provide—these are the major tools available to those members of the international community that like their peace-keeping operational.

I do not wish to leave the impression that we who have been flailing in these problems have left nothing to be done in the future. On the long road toward civilization, we have only picked up the first signpost.

We live at a very specialized moment in mankind's long ascent toward civilized behavior. The moment is unprecedented and irrecoverable. History holds its breath while we decide how to act in the presence of three familiar facts, facts no less fateful because they are familiar.

First, our brains now contain the technical genius to meet before long all the basic physical wants of mankind—in this country and Europe in our lifetime, and in the rest of the world in the lifetime of our children. Without a single new scientific discovery or insight, we know how to limit most of the hunger and disease which have been man's chief preoccupation through the millenia of unremembered time. And so now, or in just a few years' time, the problem is not whether we can produce enough progress for everybody, but what kind of progress we want to produce. It is a much more difficult

question, but it will be much more fun to work on.

Second, our brains have recently developed the intellectual equipment and social skills necessary to organize people on a scale large enough and complex enough to put our full technical know-how to work in solving the whether and choosing the what.

Then, at this moment of historic opportunity, God, with a taste for irony, has placed in our hands the power to end it all.

Individual men and women have always had the option to decide whether to live or die. But only in our generation have men and women acquired the priceless and frightening power to make this choice for whole societies. The cosmic choices and chances which the social fallout of science makes available to us were just never available before.

We have been prepared for these choices and chances by an infinity of mutations, by half a million years—or maybe much more—of human evolution, by only a few millenia of recorded history, by a brief but brilliant development of systematic thought—through Chinese human relations, Greek logic, Indian philosophy, Jewish ethics, Western science, and Christianity.

From this rich teaching, we know that the choices which face us are ours—yours and mine as individuals—that there is no shelter from the social fallout of science, that we cannot duck the questions it raises, nor turn them away, nor just refer them to higher authority.

Because by accident we are Americans, we have an opportunity to get in the act. Those of you who can stand the heat will, I assure you, be mighty welcome to come to work in the kitchen.

Let's hope it will be said of you, as William James said of the heroic man, that "he can *stand* this Universe. He can meet it and keep up his faith in it in the presence of those same features which lay his weaker brethren low. He can still find a zest in it, not by 'ostrichlike forgetfulness,' but by pure inward willingness to face the world." ◀

CANTERBURY IN AMERICA



The new leader of the Anglican Communion makes his first visit to the American Church as one-hundredth Archbishop of Canterbury. ►



A benign Archbishop poses with Dr. Eugene Carson Blake, Stated Clerk of United Presbyterian Church, during visit to Princeton, N.J.



A serious Archbishop discusses problem with Presiding Bishop Arthur Lichtenberger in Columbia, S.C.

CANTERBURY IN AMERICA

AS THE gleaming blue-and-silver jet taxied along the runway of New York's Idlewild International Airport, news photographers and reporters vied with one another at the entrance of Pan American's terminal for a better look. One passing skycap asked another who was coming in.

"I don't know," replied the second. "Some big Anglican, they told me."

"What's a big Anglican?" queried the first.

"I don't know," answered his friend, "but he's big."

When the door was opened, and the Most Rev. and Rt. Hon. Arthur Michael Ramsey, Archbishop of Canterbury, Primate of All England and leader of the Anglican Communion, stood smiling and waving down at the throng, it did indeed seem the skycap was right. With the wind playing through the fine white hair on his massive head and his body tapering from his broad shoulders down to his slim gaitered legs, he was a man of imposing stature. Later he was to prove himself a man big in mind and spirit as well.

Ushered through customs by the Rt. Rev. Horace Donegan, Episcopal Bishop of New York, the Rt. Rev. John B. Bentley, director of the Overseas Department of the Episcopal Church's National Council, and the Hon. Alan M. Williams, British Consul General of New York, the Archbishop paused to answer questions from newspaper and T.V. reporters. The first came from a C.B.S. man who wanted to know the purpose of the visit.

"Well," he replied, his huge, shaggy eyebrows working with surprising agility up and down his mobile forehead, "I suppose you might say that I like it here. I have many friends in America, yes, many friends. I've been here before, you know, although not as Archbishop of Canterbury. Specifically, I've come to talk to people, all sorts of people—scholars, students, churchmen. I want to know what everyone is thinking. That's important, you know."

A reporter from the *New York Times* asked the Archbishop for his views on the Second Vatican Council and its effect on the current ecumenical dialogue. Dr. Ramsey remained silent for a few seconds. He took a sip of water, then closed his eyes and leaned back as if deep in thought. Finally he leaned forward and said, "I think the Pope is animated by a great longing for unity and a spirit of charity that is a symbol of the friendship that has been growing throughout Christendom. But it remains to be seen what the council will do."

It would be good, he remarked, if the council were used as an opportunity for thrashing out, between Roman Catholics and other Christians, the things that injure each other's feelings.

For Anglicans, he said, the dogma of papal infallibility is unacceptable, as is "the claim of the Roman Catholic Church to be the sole church in the world."

"I feel that Christians will eventually get together," he said, "because it is the will of God, and there are signs pointing that way. I think it will be a reunion of all baptized Christians."

A wire-service man asked the primate what he thought of racial segregation. Dr. Ramsey leaned forward, his eyebrows working furiously up and down, and shot back his reply.

"Christian teaching," he asserted, is "utterly opposed" to racial segregation everywhere, in England, South Africa, or America. "There are two areas where racial segregation is particularly deplorable. One is education and the other is church worship," he declared. "If you exclude Negroes from your church worship, you exclude Christ."

A reporter from N.B.C. news asked the Archbishop if he noted an increase of interest in religion.

Dr. Ramsey nodded his head and smiled. "Indeed, I do," he replied. "All over the world, I think people are finding that they need more in their lives than material things. In England, after a general falling away from the Church, I sense a great resurgence of need for what



A chatty Archbishop converses with President John F. Kennedy during informal visit with the Kennedy family at the White House.



As husband, he poses with Mrs. Ramsey. They celebrated 20th anniversary in April.

Christianity has to offer in bringing meaning to peoples' lives and love to their hearts."

With that he rose, bowed graciously, and taking his wife, Joan, by the arm, left the terminal.

For the next three weeks, Dr. Ramsey followed a no-letup itinerary greeting old friends and making new ones. His stops included New York City; Princeton and Trenton, New Jersey; Chicago and Evanston, Illinois; Los Angeles and San Francisco, California; Columbia, South Carolina; Alexandria, Virginia; and Washington, D.C.

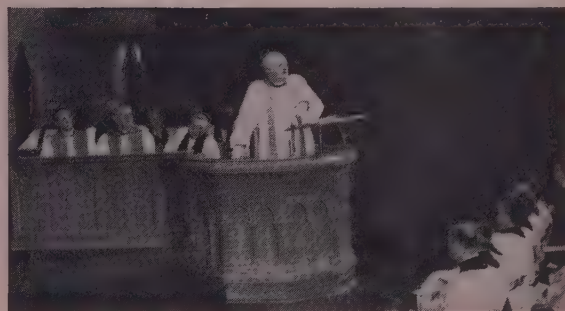
He preached, conducted quiet days, addressed seminarians and college students, asked hundreds of questions, and was, in turn, asked hundreds more in the innumerable press conferences. He appeared on television and radio, and was the recipient of several honorary degrees. His press conferences were marked by a willingness to answer any question put to him—except those on American politics.

During a session with some 400 members of the National Press Club in Washington, D.C., Dr. Ramsey made some of his strongest statements. "If freedom is to survive in the world," he said, "we in the English-speaking world must make it our business to export it to the people of every land."

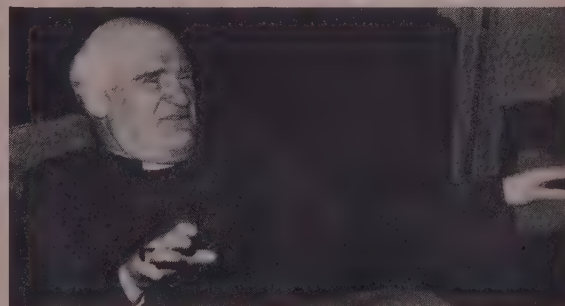
He went on to say that "Christianity and communism are not compatible. Co-existence is possible only so long as sheer realism dictates that in event of a clash there would be destruction of us all, and victory for none. Our victory therefore cannot be won by military means, but must come through the eventual triumph of truth and justice."

Throughout his stay here, Dr. Ramsey impressed individuals with his straightforwardness, wit, and genuine humility. The words of one West Coast Episcopalian perhaps sum up the rave notices that the Archbishop won everywhere in the United States. "He has great dignity," the observer said, "along with heartbreaking simplicity . . . the Archbishop is a winner."

—THOMAS LABAR



As preacher, he delivers sermon at service of choral Evensong at St. James Cathedral, Chicago, Illinois.



As raconteur, he explains differences between Anglicans and Presbyterians at Princeton Seminary, N.J.



As inquirer, he talks to young South Carolinian. The Archbishop's chaplain, John Andrew, is behind them.

Church House

ENGLAND'S CHRISTIAN
NERVE CENTER



“Excuse me, mister, but is that Westminster Abbey?” And the voice of the stranger who stops me may be American, or French, or German or even colonial (which is the word we English still go on using to lump together the accents of the Commonwealth). The overseas visitors come in droves, crowding out London’s West End as they do the round of the sights.

The two facts they know about Westminster are the Abbey, where they saw Princess Margaret married via their television sets, and the Houses of Parliament. What few of them realize is that Westminster—not Canterbury, nor even Lambeth Palace just across the Thames—is the nerve center of the Church of England.

Go under an arch by the Abbey’s great west door and you find yourself in Dean’s Yard. *Yard* may conjure up pictures of backyards and freight yards and farmyards and dockyards: messy, busy places. Not Dean’s Yard, a quiet, shady square that forms the “close” of Westminster Abbey. On one side lie the buildings attached to the Abbey, the dean’s house and the famous Jerusalem chamber, a mellow jumble of everything from medieval stone to Victorian brick and plaster. Round the corner from that you see an unassuming assortment of buildings, two or three Georgian houses flanked by Gothic arched buildings unchanged since the Middle Ages. These are the buildings of Westminster School.

Across the yard lies a more imposing building, a rather portentous neo-Georgian pile. This is Church House, the administrative headquarters of the Church

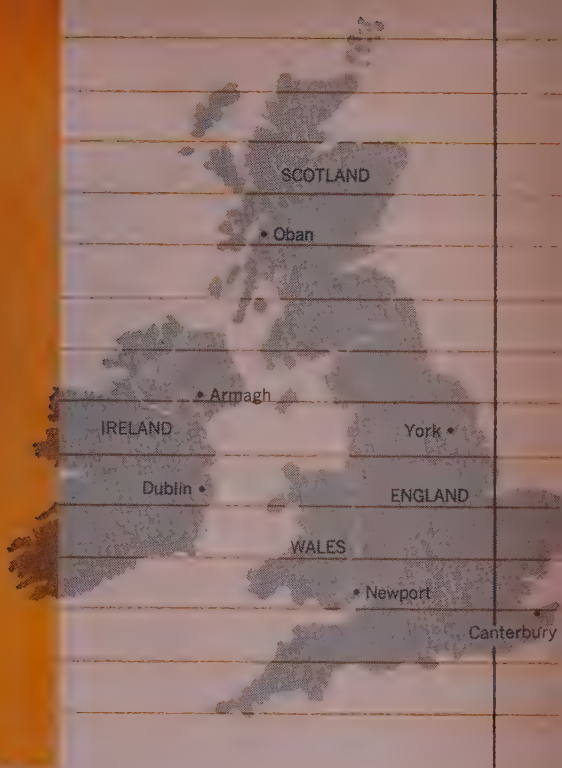
of England. A Greek inscription over the portico states that the Kingdom of God is within or, as we more correctly say nowadays, among you. This could be taken as the key text of Anglican belief, firm in its emphasis on revealed truth, staunch in its insistence on the reality of the living Church.

So as you walk across the yard, passing maybe a squad of schoolboys drilling, or a flurried canon bound for the cloisters, you come to the wide steps of Church House. The foundation stone bears witness to the fact that King George VI laid it one summer’s day in June 1940, showing that even while the English were preoccupied with other things, they did not hesitate to embark on this construction. Indeed, it was well they did, for only a few months later, the hall of the Church Assembly, which is the centerpiece of the building, provided welcome shelter for the House of Lords, ejected from their own chamber by the House of Commons’ exodus from the wreckage of Hitler’s bombs.

Since then the Church Assembly hall has returned to its proper use. Three times a year from all over England (that’s not Scotland, of course, nor Wales) come delegates, clerical and lay, to spend a week at their common business. It is now just over forty years since Parliament passed the Enabling Act, and the Life and Liberty movement led by William Temple thereby realized its aim of introducing democratic procedures into the workings of the Church of England. Every parish has a Parochial Church Council, which elects its repre-



At left, bishops of Canterbury Convocation have committee meeting in Church House. Bishops wearing gaiters (right) are familiar sight. Map (far right), indicates British Isles' four Anglican Churches.



sentatives to the Ruri-Decanal Conference, that in turn sends members to the Diocesan Conference, and so on up to the National Assembly.

The two great results of this change are that laymen and women who can afford the time have a share in the government of the church at all levels; and it is no longer necessary for every item of church business to run the gauntlet of detailed debate. Certainly the Church Assembly's measures still need the ratification of Parliament, and will do so as long as the present terms of Establishment are preserved; and churchmen have not yet forgotten the embarrassment of having the revised Book of Common Prayer finally rejected by Parliament in 1920.

Other bodies use the Church Assembly's hall. One of the most impressive sights is to see the bishops of the two provinces of Canterbury and York gathered in joint convocation. With its Upper House of bishops and its Lower House of other clergy, convocation is in fact the oldest deliberative body in the country. By comparison, Parliament is a comparative newcomer, not yet seven hundred years old.

The two provinces with their Archbishops of York and Canterbury puzzle American church people, who understandably argue that archbishops have no place in the three-fold division of the church's clergy. But the Primate of All England (the Archbishop of Canterbury) and the Primate of England (the Archbishop of York) each exercise a function which is of more than historic

importance. Not only does Dr. Ramsey, as the hundredth occupant of the chair of St. Augustine, hold a unique place in the established church, crowning the Queen and conducting her sister's wedding, but he and his predecessors have increasingly, since the first Lambeth Conference of 1867, come to be regarded as the leaders of the Anglican Communion. The Archbishopric of York, and its province that covers the dioceses of northern England, is an office of scarcely less dignity and importance.

A wide assortment of other activities go on in the Church House. The Central Board of Finance, the Overseas Missionary Council, the Board of Social Responsibility, a body with the complicated title of the Central Advisory Council for Training for the Ministry (C.A.C.T.M.) all have their offices there. The latter is particularly lively, and developing fast to deal with new problems. Starting about twenty years ago to help the bishops with selecting ordinands, it has now increased its activity to include women's work, and thus indicates the present feeling that the ministry should not be confined to those in holy orders.

It is this that makes Church House a significant building. The work that goes on in its walls is infinitely varied; you may run into a Mother's Union delegation in its corridors, or meet a group of African church leaders on their way to the Overseas Missionary Council, to discuss some problem with one of its officers. You might find one or two young men, leaving an inter-

view with one of the C.A.C.T.M. secretaries, or an obvious former admiral or a retired business man, who has been doing the same thing.

At the appropriate times you could have seen a group of unmistakable eggheads emerging thoughtfully from a discussion with George Woodcock, Britain's Trades Union Council's new general secretary, or with Anglican journalist Labour M.P., Tom Driberg. This would be a

meeting of the St. Anne's Society, a group founded during the war by T. S. Eliot and Britain's late leading lady of crime, Dorothy L. Sayers.

Then, again you might come across two or three gaitered bishops, hurrying from the House of Lords to some more ecclesiastical meeting. All these activities, with their vast range of concern, focus on Church House. The men and women of the church come and go, enacting the truth of the inscription that the kingdom of God is among you.

THE CHURCH OF ENGLAND: *A Capsule History*

Christianity reached Britain in Roman times. There are several third-century remains.

During the Anglo-Saxon invasions of the fifth and sixth centuries, Christian Britons were driven back into the Celtic lands of the West.

Pope Gregory I sent St. Augustine to Canterbury in 597 and a year later made him the first Archbishop of Canterbury. At much the same time missionaries from Ireland reached southwest Scotland and northeast England.

It took well over a hundred years for these groups to come together at the Synod of Whitby. Ever since, the Holy Catholic Church in England has been to a greater or lesser extent insular.

The sixteenth century struggle between Henry VIII and the Pope was a further demonstration of this insularity. It established the King as the "Defender of the Faith." At the same time the monasteries were suppressed, and the more gross medieval abuses removed.

The first English Book of Common Prayer was published in 1549. The second Prayer Book of 1552 partly reflected the Protestant Reformation.

In 1570 Pope Pius V excommunicated Queen Elizabeth I. The Church of England was firmly established. In 1611 James I authorized an English translation of the Holy Bible, known as the King James Version.

In 1662 a new version of the Book of Common Prayer was authorized combining the Catholic and the Reformed traditions. It does not contain the word *Protestant*.

In 1927 and 1928 attempts were made to introduce a modified version of the Book of Common Prayer. These were not accepted by Parliament; because of Henry VIII's Act of Supremacy and later constitutional developments, Parliament is the final arbiter in matters of this kind.

In 1961 the Most Rev. Arthur Michael Ramsey was enthroned as the one-hundredth Archbishop of Canterbury. It is his hope to give the Church of England a greater measure of autonomy from the Crown.

The Church of England is the Church by law established in England.

The established Church of Scotland is Presbyterian. The Scottish sister church of the Church of England is

the Episcopal Church of Scotland. It has the distinction of consecrating the first bishop of the Protestant Episcopal Church in the U.S.A.

There has been no established church in Wales for the last fifty years. Anglicans there belong to the Church in Wales.

There has been no established church in Ireland for well over a century. The Church of Ireland represents the Anglican Communion there.

The Church of England has two provinces—Canterbury and York. Like other provinces in the world-wide Anglican Communion, Canterbury and York theoretically enjoy a large measure of autonomy. In practice they work very closely together, and the legal establishment affects them both equally.

The Province of Canterbury contains twenty-eight dioceses, covering the southern part of England and the midlands. The fourteen dioceses of the Province of York cover the north part of the country and the Isle of Man.

Twenty-six of these dioceses date from the Reformation, and the twenty-six senior bishops still sit in the House of Lords. The other dioceses have been added over the last hundred years or so, mainly in industrial areas.

Parish livings are generally endowed to provide the incumbent's stipend or income. Till quite recently, the value of living varied greatly. Now they have been fairly well equalized.

A newly ordained man serving his "title" can expect to receive the equivalent of \$1,150. In his second curacy, as is customary, he will probably earn \$1,400.

As an incumbent, he can expect at least \$2,250 and a free house, and in a well-to-do parish, he might receive as much as \$4,200.

A bishop, whose expenses are heavy, receives from \$4,800 to \$8,400.

The clergy are still thought in England to be rather underpaid.

About two-thirds of England's 43.5 million population are baptized in the Church of England.

About one in ten of the population is confirmed.

About three million people make their Easter Communion, and about three-fourths of the population are buried by the ministrations of the Church of England.

FORTH, PILGRIM



To start the pilgrimage, Dean Hewlett Johnson gave the group his blessing at Canterbury. He is shown here with William Hawkins, 88, and the Rev. C. Hartley Bird (right).

THE PARISH CHURCH of St. Laurence-in-Thamet was four years old when William the Conqueror first imposed on English hospitality in 1066. Today—nine centuries later—St. Laurence's still stands, a symbol of strength and continuity of a living faith. This year, to celebrate the birthday of their historic church, St. Laurence's parishioners chose a unique means of linking past with present: seventy members duplicated the pilgrimage first made by the band of monks who, in 1062, walked from Canterbury Cathedral to Ramsgate, where they founded St. Laurence-in-Thamet on top of a hill.

1062

1962





FORTH, PILGRIM



Persuading a donkey to change his mind requires forceful diplomacy. In a vivid, timeless scene, the pilgrims nudge the balky animal across the Little Stour bridge.

Faithfully following the exact route of the original pilgrims, with many dressed in eleventh-century garb, the St. Laurence parishioners were a page of history come to life. Leaving Canterbury with a stone to be placed in a wall at St. Laurence's, they began their sixteen-mile trek "down the Sandwich-road, through Trenleypark Wood and on to Stodmarsh." In keeping with the tradition of pilgrimages, the group encountered their share of hardships, such as unco-operative donkeys and feet that grew achier as the day wore on. From time to time, they rested, but were soon roused by a strictly contemporary call—"Pilgrims! get fell in!"—from group leader Leslie Dunbar. At day's end, after dining on appropriate pilgrim fare, and joining in a jubilant choral evensong, the weary voyagers "fell in" to sleep in a barn. Up again at six o'clock the next morning, they finished the last part of their journey to encounter a group of familiar friends, waiting to greet them with a simple and beautiful welcome. Led by Vicar C. Hartley Bird, who carried the processional cross, the parishioners who had not gone on the pilgrimage walked forward to meet those who did. The two groups met and blended; following their vicar, the entire congregation moved in glorious procession up the hill to their ancient and beloved church.



**"Forth, pilgrim, forth! Forth, beste, out of thy stal!
Know thy contree, look up, thank God of al!"**

—Geoffrey Chaucer, Balade de Bon Conseyl



Authentic right down to the knife used to carve the spit-roasted lamb, the pilgrims' evening meal included pease pudding and a medieval ale specially brewed.

In true pilgrim style, the weary travelers bed down in a barn. At far left is Leslie Dunbar, who organized the unusual celebration of St. Laurence's founding.



Anglicans "Down Under" have a tremendous opportunity in their sparsely settled subcontinent, but they have some old and familiar problems, too.

AT SEVEN o'clock on the morning of Christmas, 1960, the thermometer registered 104 degrees. As I stood before the altar of the church in Darwin, I had to flick sweat from my eyes in order to see the hymnal and continue singing, "In the bleak midwinter."

The plane that had brought me from Singapore to Darwin in the dead of the previous night paused briefly to refuel before hurrying on to the great Australian cities of the east, over 2,000 miles away. The man who cleared me through customs was efficient, polite, and official. But when the formalities were over, he broke into a broad smile, extended his hand, and announced that he was to be my host for Christmas dinner.

He told me that planes land regularly at Darwin to be serviced, but that only about 500 passengers a year alight there. "I congratulate you," he said, "on your decision to enter Australia by what is sometimes called the 'back door.' Most visitors from abroad know only our cities in the southeast, but you will come to know something about pioneer Australia, our north and our west. And some of the first people you will be seeing tomorrow are the *first* Australians, the aborigines."

My introduction to Australia was but an earnest of the friendliness I was to meet everywhere. It does not take long to get acquainted with Australians, and to perceive their love for the church. But the visitor also quickly senses their loneliness and isolation.

The Christmas service was broadcast. The radio is important in Australia. For thousands of the people in the "Outback" it is their sole possibility, for years on end, of going to church. Later in my Australian sojourn I was to witness still other ways in which the radio is, in the strictest sense, a godsend. In remote Charleville, for example, I watched the "Flying Doctors" at work. With earphones clamped to my head, I listened to such exchanges by radio as the following:

"Mrs. Thompson had a restless night; her cough is worse; and this morning she complains of a swelling

and throbbing behind the left ear. Her temperature is up two degrees over the last report." The static-distorted voice was that of a sheep rancher who was also a "ham" operator calling in a report about the wife of one of his ranch hands.

The "Flying Doctor" studied Mrs. Thompson's chart, considered the new symptoms, then prescribed treatment. "Try this," he said by radio, going carefully into detail so that the troubled rancher and the anxious husband of the ailing women, neither of whom had had medical training, would make no mistake. "Call me back in four hours. If she has not responded to treatment, we'll try one other thing, and if that doesn't work, I'll hop in the plane and fly out." Mrs. Thompson lived 800 miles away. There might be no connecting road, or at best a poor one, or a flooded one.

All Australia is dotted with centers that make possible diagnosis by air—and, when necessary, a house visit by airplane. This remarkable service—originally the inspiration and achievement of the Presbyterian Church—has become a concern shared by several Christian bodies, Anglicans among them. It involves doctors and nurses, underpaid, who know not only medicine but also how to use the radio and how to fly.

Anglicanism's contribution to the enterprise is smaller than it should be, a fact I am relating not in order to scold the Anglicans but to suggest the vastness of the continent "Down Under" and the difficulties of existence in a chapped and underpopulated land.

The Northern Territory, arid and torrid, is over three times as large as California and roughly ten times the size of England. To inhabit the vast domain, however, there were, at the time of my visit, but 20,354 people. Darwin, the capital city, is a pleasant community, but after you have reached the city limits, where is there to go? Even with the help of airplanes, it takes six full days for the bishop, who has his seat on Thursday Island, to reach his people in Darwin.

Darwin, my introduction to Australia, was also an introduction to one of the most distinctive and constructive features of Australian church life: the Bush Brotherhoods. I was to meet members of several such brotherhoods—some high church, some low church. One brother I remember in particular, not for his excellence but, because as Providence would have it, his name was Brother Hood. From him, stationed at Charleville, a

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BY HOWARD A. JOHNSON

GROWING PAINS IN

AUSTR

frontier town, I learned that the brotherhoods are companies of priests who share a common life and are bound together by semimonastic rules. With a community house as headquarters, they move out separately—by horse, car, or airplane—to minister to detached and lonely people in the “Outback.”

A panorama from the air reveals best the emptiness of the land from Darwin to Perth in the southwest corner of the continent. We made four intermediate stops that interminable day, and at each halting point all there was to greet us was an airstrip, a police station, and a pub. These remote outstations provide for sheep ranchers and miners their sole contact with the outside world. It is Utah, Nevada, New Mexico, Colorado, Wyoming, and Arizona all rolled into one—without Salt Lake City or Reno or Albuquerque or Denver or Cheyenne or Phoenix to break the monotony. What towns there are could be readied in a quarter of an hour by any Hollywood director for the filming of a western. Except for the car, the radio, and the airplane, there are no conspicuous indications that the twentieth century has arrived.

After ten hours aloft, I came to Perth. Californians will understand me when I say that this capital of Western Australia is a miniature San Francisco, with overtones of Long Beach and San Bernardino.

It resembles San Francisco because, when viewed from the heights of King's Park, there may be seen steep hills, bay, harbor, bridges, white skyscrapers, neon signs, superhighways, “clover leaves.”

Perth resembles California's Long Beach with its fine swimming facilities, four-family flats, palm trees, pleasant bungalows with gardens, and huge, new housing developments. It is reminiscent of San Bernardino because, in old frame and adobe buildings still standing with their red-painted, corrugated iron roofs, well suited to catching the rain water, there are signs that the pioneer days are not far removed. Also the flora suggests that a desert lies not far from the city limits.

With pride the Archbishop of Perth, Metropolitan of the Province of West Australia, showed me the newly constructed Theological College. At present there are but one full-time faculty member and a few postulants. I asked the Archbishop why he felt the need of building still another theological college. Australia does not lack for them. He replied that for him to send a can-

didate to an eastern theological college would be like the Bishop of London sending a man as far east as Moscow. The distance is exactly the same.

Many people stepped forward in Perth to help me. From them I rapidly learned of their problems and potentialities. Problem number one, which confronts not Perth alone but every other Australian city, is the sudden arrival of immigrants. Their appearance on the scene by the thousands is, I am convinced, the Australian church's greatest opportunity; but the fact that in the eyes of the average Australian churchman these immigrants loom larger as a problem than as an opportunity defines precisely the depth of the problem. Our church is ill-prepared to receive them.

Let me explain.

In 1961 Australia had a population of just over ten million. That is not exactly a plethora for a land area almost as big as the continental United States. At the conclusion of World War II, Australians suddenly developed a conscience, or at least a concern, about how to justify the retention of so much land by so few people.

Immediately to the north is Indonesia, groaning under the burden of a population of 93 million, and crowded into an area only one-fourth the size of Australia. Still farther north, confined to its islands, is Japan with a population as big as Indonesia's.

Great stretches of the Australian continent are not arable, it must be admitted, although much of it can be reclaimed by irrigation as soon as an economical way of converting salt water into fresh water has been found. But even allowing for this, there is so much land here, with so many resources, that overcrowded neighbors are bound to look upon it with envious eyes.

The Australian answer, dictated by humanitarian concern as well as by self-interest, has been to encourage immigration. The immigrants, however, have to be white, and at least 50 per cent of them must be from the United Kingdom.

From October, 1945, to December, 1960, Australia welcomed 1,644,000 immigrants. Hence when you walk down the street of an Australian city, at least one in every ten persons you pass is a recent arrival. He has come within the last fifteen years. In my diary I find this note: “While window shopping in Adelaide, I heard in the course of a half hour's stroll on a summer



Growing Pains in Australia

evening (in January) snatches of conversation in Dutch, German, Greek, and Italian, plus some other languages I could not identify. This city—until recently so staid, so British—now seems with espresso bars, cafés called *Sorreneto* or *Lugli's*, and shops displaying signs in Greek."

The "New Australians," as the immigrants are called, are rapidly changing the "feel" of every city. Eating patterns are different. So also are entertainment patterns. The "fair dinkum Aussies," whose prewar cockney had been an unimaginative reproduction of England's own culinary efforts, are now to be seen consuming with commendable gusto all manner of gourmet food. And the "Connemal Sunday," so different from a Sabbath uncommenced by blue laws, is rapidly finding favor. Under influence of the immigrants, old Australians are beginning to question an ancient law, hitherto sacrosanct, that requires liquor stores (bottle shops) and public houses to shut down at 4 p.m. The immigrants have introduced the new idea that in more sophisticated countries people are urged to refrain from imbibing alcoholic beverages until after sundown.

What have such things to do with the church? Much in every way. Old Australians find little guidance from their church about how one is to adjust to the new patterns of life. New Australians arriving from Europe cannot be assured that there is a place for them in the Australian church.

"The Church of England in Australia and Tasmania" does not even suspect that its name is unwieldy and uninviting. Could a Slav, a Scandinavian, a Dutchman, a German, an Italian, or a Greek be expected to think that a church so named was possibly a spiritual home for him? Yet when I asked Australian Anglicans whether they felt the name had a forbidding and deterrent aspect, they looked at me blankly. Except for a few imaginative ones, the question had never entered their minds.

Melbourne, a progressive Australian diocese, has gone so far as to print for distribution a placard which sets forth, in ten different languages, what this church is and that it welcomes all. Yet the placards, if they have been put up at all, are usually posted inside the churches, in the parlors, not outside where

a passer-by could be expected to see them. How typical of us. Once the stranger comes in on his own initiative we find a pew for him. But we ourselves do not go out into the highways and byways to "compel" people to come in.

The Australian church might wake up more quickly to the challenges and opportunities presented by the new arrivals if the latter were not confined, for the most part, to the cities. It is rural Australia, where foreigners are still a matter of hearsay, that is dragging its feet, and the rural church that lags behind.

How many cities does Australia have? Two major ones, Sydney and Melbourne. In them dwell 40 per cent of the total population. Add Brisbane and Adelaide, and we have accounted for 60 per cent. This leaves but four million people to be strewn over the rest of the continent. We shall never understand Australia unless we take into account the loneliness of the "Outback": of Scots, Irish, and English living in a kind of exile, nostalgic for a Great Britain remembered from childhood. These "exiles" fight ecclesiastical battles that Britain herself fought and resolved decades ago.

Comparisons can be invidious, but sometimes they are instructive. Suppose we compare and contrast Australia and the United States. In terms of square miles, they are about the same. Australia claims three million Anglicans; we in America claim the same. Yet to minister to three million souls the Australians have only twenty-five diocesan bishops; we have seventy-eight. Of priests to tend the flocks, the Australian church has about 1,500; the American church over 8,900. I am not boasting about American size but am commiserating with the Australian clergy. In these circumstances, how *can* they be expected to do an adequate pastoral job, to say nothing of undertaking some new and creative evangelical work? The Australian clergy are not at fault. They are hard workers, hard pressed and hopelessly outnumbered.

The immigrants—most of them—are D.P.'s, persons displaced religiously as well as culturally. They have taken the bold step of seeking a new home and a new life in a faraway place. More than a few of them are seeking a new church as well—for what are home and life without the Church? Most forms of Protestantism cannot quite fill the bill. This could be Anglicanism's moment in Australia. We are letting it slip through our

The feel of the frontier is reflected in this view of Charleville in northern Australia on a quiet Saturday afternoon.



The Rev. Canon Howard A. Johnson is the only man in history to have visited every corner of the world-wide Anglican Communion. Before writing Global Odyssey, which will be published next Spring by Harper & Row, he spent two years traveling 200,000 miles in eighty countries. An eminent scholar, he is Canon Theologian of the Cathedral Church of St. John the Divine in New York. This excerpt from Global Odyssey is the first in a series of four which will appear in The Episcopalian.



fingers. "Anglicans are born and bred, not acquired by conversion" was the mournful and bitterly ironic way in which one enlightened but discouraged Australian churchman commented on the somnolence of his church to people not of Anglo-Saxon origin.

New Australians streaming in from the United Kingdom present problems of a different order. The Anglicans among them carry over into their adopted homeland a common English misunderstanding. They think the church receives its money from the State, and hence they, as taxpayers, should not be expected to contribute additional sums for the maintenance of the local parish church. And strangely enough, although these people are willing to accept pioneer conditions in all other respects, they feel it is not quite seemly to worship in rented store buildings, private houses, parish halls, and other temporary quarters. "We'll come when there is a proper church" is the excuse commonly given.

If I seem here to contradict my earlier remark about the love of Australians for the "C. of E.," it is because I refer now only to *new* Australians. The old Australians do indeed love it, though often in a curiously old-fashioned way. That is, they do not welcome change.

Conservatism is putting the church out of step with a continent where change is the order of the day. Unless the church alters its tactics—and perhaps even if it does—it will find itself, in the near future, no longer the majority church. Sociologists, whatever their religion or lack of it, predict that Orwell's year of 1984 will see Australia a predominantly Roman Catholic country. Anglicans will be in second place.

Here is an example of how our friends get down to

work. Although Rome has 25 per cent of the population, it has only 5 per cent in university circles. One of its first steps, therefore, is to place chaplains of ability on or near university campuses. There is a conscious Roman Catholic intellectual revival. Roman scholars are issuing learned journals which, for writing and perspicacity, excel anything being done by Anglicans or Protestants. This revival will have tremendous repercussions in the next generation.

When the great National Research University was built in Canberra, the newly created federal capital, Rome quickly sent a priest to serve full time as chaplain to students in that strategic center. We had not yet managed to take a similar step when I was there in January, 1961. In some Australian universities there are, of course, Anglican colleges, but for the most part they are designed for Anglicans alone. Australia needs something comparable to America's Church Society for College Work, which was formed to "strengthen the work of the Protestant Episcopal Church in college and university centers."

If immigrants constitute the Australian church's number one "problem," as I have suggested, I now submit that the number two problem is that church's lack of centralized organization.

Australia is not only an immense island (call it a subcontinent or a continent, if you prefer) but a whole series of "islands," regional areas that until lately have lived mostly to themselves, their attention concentrated upon local concerns. It is easy to understand why this had to be. Pioneer settlers have their hands full "digging in" and establishing a place for themselves. And when one group of settlers is separated by a thousand roadless miles or more from the next settlement, there is little opportunity to drop in on each other for a companionable cup of tea.

Life, therefore, came to be organized provincially rather than nationally. After all, Australia became a nation as recently as 1901. And to this day, so fierce is pride in one's own province that within two minutes of your being introduced to an Australian he will let you know that he is not just any kind of Australian but rather a West Australian or a South Australian or that he comes from Tasmania or New South Wales. Both politically and ecclesiastically, the first loyalty has been to a state or province, not to the nation or the national

The Archbishop of Perth in western Australia is rightly happy about a new Anglican school erected in his beautiful city.



Growing Pains in Australia

church. Only slowly is Australia learning to pull together.

To me this lack of cohesion is symbolized by the fact that in order to cross Australia by rail, one must change trains four times. Why? There are four different kinds of gauges. Each state built its own railway, apparently with no thought of eventually connecting up with anybody else. It should not surprise us, therefore, that the church is still disjointed.

Unlike the Church of geographically compact New Zealand, which early sued for and promptly received its independence, the Australian church is still, in a strict legal sense, the Church of England, its powers of self-government sorely restricted. The failure to attain ecclesiastical autonomy was caused not so much by any desire on the part of England to bind Australia tyrannically to itself as it was to the inability of Australian churchmen to agree among themselves.

Blame must be laid to the charge of the "rugged individualism" of the four provinces. But more than that: blame attaches to people, priests, and prelates of one school of churchmanship deeply suspicious of people, priests, and prelates of any other school of churchmanship. Nowhere in my entire tour of Anglicanism did I encounter questions of churchmanship so divisive, so much a source of distrust and rancor. Here again, the pattern of Australia's historical development has left its mark on the present day.

Hence the perpetuation of redundant theological colleges. In the day of the horse and buggy, these many seminaries were a necessity. Today, however, regional pride is involved: it would be humiliating to surrender a single one of them. But the plain fact is: Australia does not have enough authentic doctors of divinity to staff so many colleges adequately. Yet on they go, small as they are, understaffed as they are, with libraries so tiny and obsolete that they made me weep. The obvious solution, it seems to me, is for many of these colleges to join forces. By amalgamating teaching staffs and libraries it would be possible to produce a few strong seminaries instead of a raft of feeble ones. But high-church bishops are, apparently, loath to let their candidates come into contact with low-church ones, and low-church bishops seem apprehensive about exposing their own candidates to another persuasion.

In the not so distant past Australian churchmen were greatly exercised by the celebrated Red Book Case (The Diocese of Sydney vs. the Bishop of Bathurst). It concerned the *jus liturgicum*, the right of a bishop to authorize certain permissive rites and ceremonies for use in his own diocese. All parties to the litigation were dismayed when the court ruled that the Church of England in Australia and Tasmania must be regarded in law as if it were the Church of England in England, i.e., bound by all legislation appertaining to the Church of England. When it was pointed out to the learned judges that the time is long past when the Church of England

takes literally all of the legislation by which it is legally bound, the judges replied in effect, "It is just too bad that the Church of England is a lawless body; here in Australia we are law-abiding."

Everybody, of every school of thought, suddenly saw the danger. The door was open to every litigious-minded person or party. Whatever their stamp, they could perennially involve the church in court battles—unless the church clarified its own legal position. In that roundabout, backhanded manner came the impetus for a constitution, national in scope and roomy enough to include all shades of churchmanship.

After numerous abortive attempts, and nearly fifty years of squabbling, Australian churchmen at last have a constitution. Their church is becoming a united one, with central organs of government enabling it to speak with one voice and to act in a concerted manner. Enactment of a constitution cannot accomplish changes overnight, but a start has been made. A national church is coming into being.

It is a pity that not enough Australian churchmen share Ernest Henry Burgmann's vision of the role Australia and the Australian church might play in relation to Africa and Asia, by speaking to their peoples in words intelligible to them. Dr. Burgmann had not yet retired as Bishop of Canberra and Goulburn when he received me in the federal capital city. It is tragic, too, that not many will speak out as courageously as did S. Barton Babbage, who until recently was dean of Melbourne, when he denounced the government's "white Australia" immigration policy as a "standing affront to the national susceptibilities of non-European countries because of its flagrantly discriminatory character."

Isolated Australia is fast ceasing to be a continent detached from the rest of the world. The Indian Ocean and the Pacific Ocean have both shrunk. Africa is no longer so far away, and Asia is a next-door neighbor. We need more Burgmanns and Babbages who realize that Australia's synthesizing within itself elements British, European, and also American, could have as its future the role of a bridge builder between East and West.

I cheered when I read that the citizens of Perth had turned on all their lights in the middle of the night in order to salute Colonel John Glenn as he soared past them in orbital flight. This heart-warming gesture of sympathy and participation was in marked contrast to what I myself experienced in Perth on December 31, 1960. I sat on a terrace with some Australian friends. I remember my remark—and how flat it fell.

"Just to think!" I exclaimed as I gazed up into a star-studded sky, "This New Year's Eve we stand at the threshold of the year in which a member of the human race is going to go into space!" My hosts were singularly unimpressed. The prospect and its repercussions were remote in their thinking. But a Russian did go into space in 1961 and he was followed by an American. When the latter passed over Perth, the lights went on. To me it was a symbol that Australia now knows it fully belongs to the world. ◀



BY JOHN B. HARCOURT

the Christian shape of time

Advent marks the start of the Christian year. But is it only a beginning?

ON DECEMBER 2, throughout the Christian world, tens of thousands of priests in purple stoles will solemnly announce to their congregations the beginning of another liturgical year. A new year—a new beginning of the Church's cycle of collects, lessons, epistles, gospels, hymns—inevitably focuses our attention upon the calendar and upon time, that mysterious dimension of our being which calendars record. What is the Christian, the Biblical understanding of time, proclaimed to us in all this wealth of Advent symbolism? What are the shapes of this time?

A first and most important answer to this question is that time is cyclical; its shape is the circle. On

Advent Sunday we turn back in the pages of the Prayer Book to the beginning of the propers, and in the Hymnal we start again at the front.

The dominant message of Adventide is, of course, one of origins. It is a proclamation of the approach of God's definitive act for our salvation. And yet, curious as it seems at first, this season of beginnings also reverberates with reminders of the End. The Church links, with profound and dramatic effect, the First Coming with the Second, the inauguration of our new life in Jesus Christ with its completion when He shall come again in glory. The cycle of the liturgical year, the juxtaposition on successive Sundays of the old year and the new, the simultaneous vision of the Beginning and the End so magnificently evoked in the great Advent collect—surely all this would justify our saying that the shape of Christian time is the circle.

But here again, as always, we discover that the Christian faith affirms two things, not one. God is just, yet merciful; Christ has come and yet is to come again. Equally so, Christian time is a circle, but nonetheless an arrow, an irreversible progression from Once through Now to After. It is a progression that contains no true duplication. History never really repeats itself; each moment is unique in God's creative work, for Christianity, virtually alone among the great religions, takes time seriously, as it takes matter seriously.

If matter is the stuff of God's creation, time is the dimension in which His creativity acts. Indeed, the New Testament word we usually translate as *world* is *aion*, an era, an expanse of time, so that the time-oriented early Church spoke not of "this world" but of "this age." Whatever we may believe about the origins of the universe, Biblical faith affirms

CHRISTIAN SHAPE OF TIME

that once the universe was not. Then God made it; and with its making, time, at least the time of this age, began. Without losing itself in vain calculations of date, Biblical faith also affirms that the universe will at some moment in time have an ending, that God's creative purposes for it will then have been achieved, and this creative experiment will be over.

Most significantly, Biblical faith affirms that at a given moment in history, at the one moment of absolute rightness, God Himself chose to enter His creation, no longer merely as creative power but *as a person*, to experience time, as it were, from the inside. So Christianity is rooted in time as it is rooted in matter: both time and matter are holy, sacramental, instrumentalities of the Living God.

Advent then reminds us that the shape of time is an arrow as well as a circle. "For salvation is nearer to us now than when we first believed: the night is far spent, the day is at hand." These verses from the epistle for Advent Sunday seldom receive the attention they deserve. Paul here affirms, not merely as a neutral fact but as a principal motivation to Christian action, the truth that the arrow of time is speeding toward its appointed goal, that the interval between the first and second coming is lessened with each passing minute.

"Maranatha—Lord, come!" the early Church prayed; and although its perspective may have been foreshortened, the fact remains that each moment of time brings that ancient prayer so much nearer to its fulfillment. It is perhaps salutary to recall that we are some nineteen hundred years nearer to the Day of Jesus Christ than Paul was, even though we are pleased to receive with tranquil unconcern that which brought to Paul an awareness of almost terrifying urgency.


Christian time is thus both circle and arrow, both cyclical and linear. The circle in its profoundest symbolism suggests the outermost reaches of time, the mysterious being of God Himself, the eternal now of the divine

life, the completeness of God as total being, Beginning and End. It suggests eternity as the before and after and above and under of the cosmic process that unfolds in time. In the center of this cosmic process, this creation in time and space, we find another fixed, still point: the Person of the Incarnate Lord. It is highly significant that we reckon time as before and after Him in whom the cosmos finds its meaning. From eternity to eternity, through the fixed center, time's arrow wings on its un-failing course; and the great Biblical images—creation, fall, the waiting, the great events of our redemption, the new waiting in faith and hope and love, the final perfecting of all things in Christ—are moments of its flight.

The Advent liturgy exhorts us to accept the dual shapes of time as definitive of the dual citizenship of the Christian. "Let us walk honestly, as in the day." We are, after all, in this world and *of it too*, placed by God's will in time and space as His agents, however unworthy, in the transfiguration of the cosmos. We are in time precisely to redeem time, to relate it, in its onward rush, to the meaning which is Christ. Thus the exhortation to Christian action of which the first Advent epistle is so full: "Owe no man anything . . . Thou shalt love thy neighbor . . . not in rioting and drunkenness . . . put ye on the Lord Jesus Christ."

Yet precisely through putting on the Lord Jesus Christ do we transcend the world and its age. We learn whence the arrow comes and whither it will return, so that ours is now no aimless flight, no progression without a term, no random evolution in which change must be its own end and justification. Advent reminds us of Him from whom all things come and to whom all things will return, of the Christ who came from the Father to set us free from all sin and who will come again, in His glorious majesty, that His mighty work for our salvation may be made perfect in our rising to the life immortal.

For then the arrow will have reached its mark and the circle at last closed in upon itself. ◀



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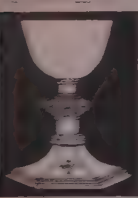
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The Christian Year

IT MAY BE a bit startling to have someone wish you a Happy New Year four weeks before Christmas, but this is when the Christian Year actually begins. It needn't be so terribly confusing. Most of us are already accommodating two or three different annual cycles in our minds and lives.

Besides the civil year that begins on January 1, the United States Government and many businessmen have a fiscal year that begins July 1. All youngsters have a school year, and every family knows that for all practical purposes a new year begins in September when, vacations over, everyone settles down to work again.

Up until about two hundred years ago the matter was further complicated by the fact that New Year's Day was not January 1, but March 25. There was a certain logic in it, too. March is the beginning of Spring, when Nature starts a new year. Besides, nations were Christian nations in those times, and March 25 is the day of the Annunciation, when Mary was told of the coming of her Baby, and God's New Creation at that moment changed from hope to reality.

The Christian Year divides into two main sections, almost equal in length. The first half, *Advent* through *Ascensiontide*, deals with the life of our Lord. Advent prepares for His coming; *Christmas* commemorates His birth; *Epiphany* celebrates the recognition of Jesus as the universal Saviour; *Pre-Lent* prepares for *Lent*, which remembers His forty-day fast in the wilderness and His passion and death during *Passiontide*; Easter deals not only with His Resurrection but also with the forty days He spent with His disciples afterward; *Ascensiontide* commemorates His physical return to Heaven.

Ten days after Ascension, the second half of the Year begins with *Whitsuntide* or Pentecost, which marks the beginning of the Christian Church. The Year then proceeds into the long *Trinity* season (about twenty-six weeks) which is the only season named for a doctrine. In Trinity we are symbolizing the long period of the Church's life under the guidance of the Holy Ghost, leading up to that final Advent when time shall cease.

The Christian year begins with the season of Advent, which is a four-Sunday period of preparation for Christmas. Advent has, as any New Year should, three aspects: past, present, and future. It looks backward to the historical fact of Christ's coming, and prepares for the commemoration of that event. It looks into our hearts today and prepares us for His continuous coming in our contemporary lives. It looks forward to His second coming and sets our gaze on the end for which all Creation is designed.

Advent always begins on the Sunday nearest St. Andrew's Day, November 30, not because it has any relation to St. Andrew, but because this timing makes a season of our Sundays before Christmas. The chief figure of Advent is John the Baptist, who came to prepare the way for the Lord.

Probably most people think of Christmas as a day, in spite of the revival of the song about the "Twelve Days of Christmas." Christmas is a season—a lost season. In our commercial culture Christmas decorations go up and Christmas music begins to be played just after Thanksgiving. The result is that we have our Christmas during Advent and consequently lose both seasons. Christmas is psychologically ended by the time December 25 arrives, and the twelve-day period originally set aside for the commemoration of the Lord's birth sinks into a post-holiday vacuum.

The third season of the Christian Year is Epiphany, which begins January 6. This commemorates the first anyone became aware that Jesus was a universal, not an exclusively Judaistic, Saviour. We call the occasion of this recognition Epiphany or "showing," by which we mean His manifestation to the Gentiles. As symbols of the first Gentiles to grasp the Lord's world-wide significance we use the Magi, the "Wise Men" who came from the East following a star. We place them at the earliest possible time—they saw the star months ahead and arrived within a few days of His birth.

Sometimes you will hear Epiphany called "Old Christmas." This is because for many years, in the East, Epiphany included the Nativity. Most Eastern Orthodox Churches still celebrate Christmas Day on January 6.

THE CHRISTIAN YEAR

1962 - 1963

A Special Church Calendar

S M T W T F S

ADVENT

2 FIRST SUNDAY IN ADVENT	3	4	5	6	7	8
9 SECOND SUNDAY IN ADVENT	10	11	12	13	14	15
16 THIRD SUNDAY IN ADVENT	17	18	19	20	21 ST. THOMAS EMBER DAY	22 EMBER DAY
23 FOURTH SUNDAY IN ADVENT	24					

CHRISTMAS

25 CHRISTMAS	26 ST. STEPHEN	27 ST. JOHN EVANGELIST	28 HOLY INNOCENTS	29
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30 31
FIRST SUNDAY
AFTER CHRISTMAS

CIRCUMCISION

EPIPHANY

6	7	8	9	10	11	12
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EPIPHANY

13 FIRST SUNDAY AFTER EPIPHANY	14	15	16	17	18	19
20 SECOND SUNDAY AFTER EPIPHANY	21	22	23	24	25 ST. PAUL	26
27 THIRD SUNDAY AFTER EPIPHANY	28	29	30	31	1	2 PURIFICATION
3 FOURTH SUNDAY AFTER EPIPHANY	4	5	6	7	8	9

PRE-LENT

10	11	12	13	14	15	16
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S M T W T F S

ASCENSION

23	24	25 ASCENSION DAY
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26 SUNDAY AFTER ASCENSION	27	28	29	30	31	1
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WHITSUN

2 WHITSUNDAY	3 WHIT MONDAY	4 WHIT TUESDAY	5 EMBER DAY	6	7 EMBER DAY	8 EMBER DAY
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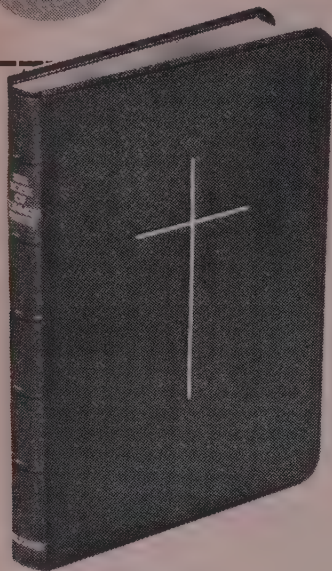
TRINITY

9 TRINITY SUNDAY	10	11 ST. BARNABAS	12	13	14	15
16 FIRST SUNDAY AFTER TRINITY	17	18	19	20	21	22
23 SECOND SUNDAY AFTER TRINITY	24 ST. JOHN BAPTIST	25	26	27	28	29 ST. PETER

30 THIRD AFTER TRINITY	1	2	3	4 INDEPENDENCE DAY	5	6
7 FOURTH AFTER TRINITY	8	9	10	11	12	13
14 FIFTH AFTER TRINITY	15	16	17	18	19	20
21 SIXTH AFTER TRINITY	22	23	24	25 ST. JAMES	26	27
28 SEVENTH AFTER TRINITY	29	30	31	1	2	3

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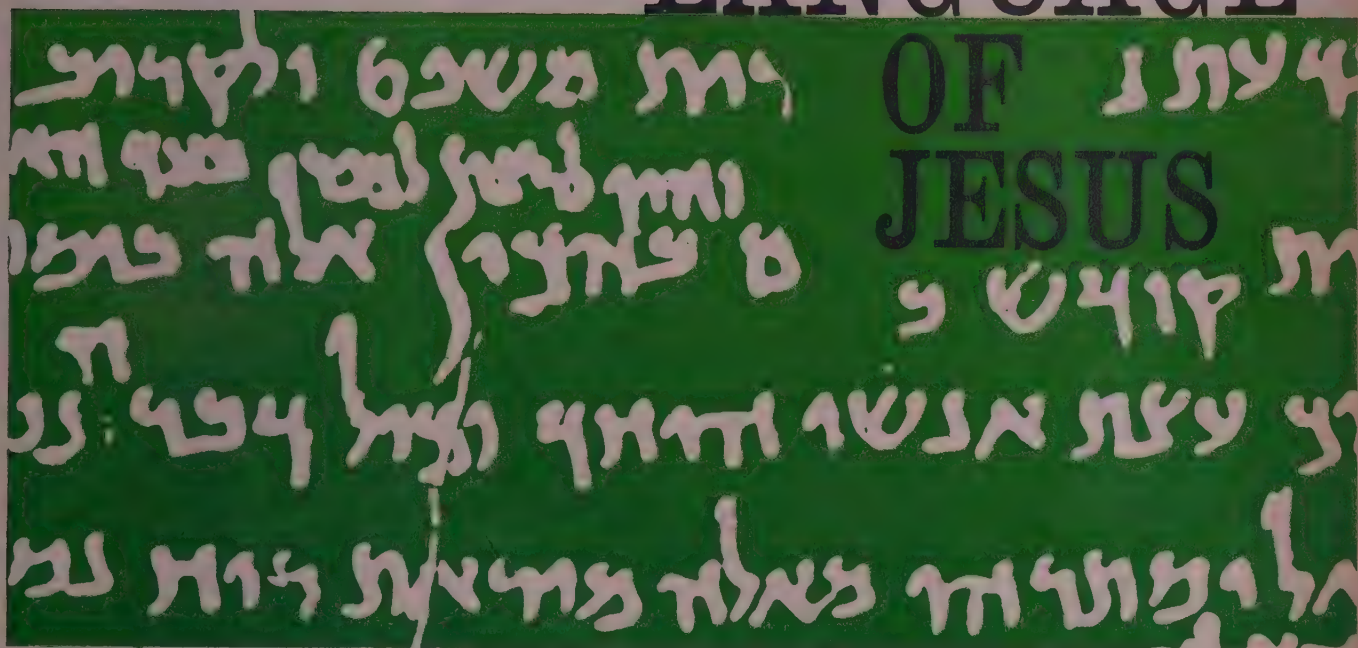
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THE LANGUAGE OF JESUS



Before our Lord began his earthly ministry, he grew up the Aramaic-speaking son of a humble Jewish carpenter. The form of this language can help us in understanding his ministry.

UP TO Jesus' thirteenth year we know almost nothing, at least officially, about him. But there is room for conjecture. We know nothing of his joys and sorrows, his childhood diseases and the other petty events of his early years. The little we do know concerns his professional apprenticeship.

For Joseph, who was by family tradition a carpenter, initiated him to the same trade. This was not simply

on account of a parent's natural wish to assure his son's future and the satisfaction of seeing him follow in his footsteps.

There was a religious reason as well. To the Jews of the Bible and to all those who even today are faithful to their tradition, manual labor, and indeed all labor, is sacred. "He who works for a living is greater than he who shuts himself up in idle piety," say the rabbis. And even more precisely: "An artisan at his work does not need to defer to the greatest of doctors."

Even the rabbis were enjoined to work. And intellectual work is not what is intended. "The best work is that connected with the land," says the Talmud; "even if it is not the most profitable it is to be preferred to all others."

But it is not enough to exercise a trade; a man must hand it down to his son. Here, too, the Talmud is unequivocal. "Just as it is necessary to feed one's son, so it is necessary to teach him a manual trade." And again,

The Language of Jesus

in stronger terms: "A man who does not teach his son a trade is making him into a thief."

We can see now why Joseph made Jesus his apprentice, doubtless at a very early age, and why, over a century later, Saint Justin affirmed that he had heard mention in Palestine of ploughs from Joseph's workshop, made by Jesus' hand.

For the first twelve of the hidden years, before the journey to Jerusalem, this is the only fact we really know, although it does not appear in any of the Gospel stories.

Let us go on, now, to conjectures. If we know that a man was born in New York, Moscow, Paris, or New Delhi, it is easy enough for us to guess at his language, his culture, and even his religion. For the child Jesus the same thing holds true. There are two consequences, apparently obvious and commonplace, of the fact that he was born a Jew: he spoke a Semitic language, and he practiced the religion of Israel.

Jesus' mother-tongue was Aramaic, a language different from Hebrew, but fairly close to it, which for three centuries had taken its place in Palestine. Hebrew and Aramaic were as close as, in our day, French and Italian. Just as these are both Latin languages, based on the same mental make-up, so Hebrew and Aramaic were two Semitic tongues, with the same relationship between words and ways of thinking and easily translatable one to the other.

Later on, as an adult, Jesus was to live in a trilingual society, not unlike that of North Africa today, where Moslem intellectuals, of Semitic origin, have Arabic as a literary language, Berber for everyday use, and French for cultural exchanges. Jesus was familiar with traditional Hebrew and everyday Aramaic and probably had a smattering of Greek and Latin, the latter the country's official tongue. When he was nailed to the cross a sign carrying inscriptions in Greek, Latin, and Hebrew was placed over his head.

His immediate task, then, was to learn Aramaic, and we must not underestimate the influence of this Semitic language upon his mental processes. The first characteristic which must have impressed itself upon him was its repugnance to abstractions. Every Semitic word is tied to two concrete realities: the reality of the mouth which pronounces it and the reality of the subject which it designates.

The syllables by which the child learned to read were quite different from those which would be set before him today. In a contemporary primer vowels and consonants are presented on the same footing, each with an equal role to play. Consonants direct and articulate the breath, but if they were alone they would be unpronounceable, either too guttural or too whistling, in either case too close to mere noise to be read aloud. Vowels provide pauses; they contribute intonation and serve to infuse with thought and to orchestrate the primitive themes of the voice.

But the scrolls of the Torah from which Jesus learned to read were a very different affair. When he went to the *bet ha-sefer*, or kindergarten of his day, there was no question of learning to read or write vowels; for as long as five or six centuries after his birth they were simply not written.

Even the Tetragrammaton, the incommunicable, four-letter, sacred name of Jahweh, before which Jesus, like every Jewish child, covered his eyes with his hand, was composed of only consonants. But of course every Jew had heard the Torah long before he saw it, and its verses were familiar to him by ear rather than by eye. His reading was guided by the framework of consonants, with the missing vowel sounds supplied by memory and tradition.

After syllables came words. These too were down-to-earth in such a way as to confirm the healthy ingenuousness of a child. There was a strict minimum of adjectives, which in more evolved languages weaken the noun. Such adjectives as there were expressed elementary qualities such as a child could grasp, because he saw them around him. Big (*gedol*), little (*katan*), heavy (*kaved*), wise (*hakam*), every child has seen objects or persons thus described in his family life and during his initiation to the outside world.

More subtle concepts were expressed by complementary nouns, so that in every sentence the substantive was sovereign. Holy place was place of holiness; eternal home, home of eternity; royal race, race of royalty; merciful kings, kings of mercy. In all these expressions there is a certain primitive character, but for this very reason they sank deeply into the consciousness of a child growing up in a faraway time and place and made him directly aware of the nature of human thoughts and emotions.

There was a paucity, too, of degrees of comparison, of the comparatives and superlatives and also of adverbs, of all the parts of speech which so often make for verbal inflation. Why use a roundabout expression to designate the holiest part of the Temple of Jerusalem, when it can so succinctly and effectively be called *kedosh hakedoshim*, the Holy of Holies? Why speak of the best or most beautiful of songs instead of the Song of Songs? Was not Mary more touched by the Angel Gabriel's telling her that she was "blessed among women," than if he had called her the happiest woman on earth? There are overtones of Semitic simplicity even in the Greek of the Gospel according to Saint Luke.

In any case, the vocabulary which Jesus learned at home or in the *bet ha-sefer* was stripped down to essentials, to the nouns which initiate an act and the verbs which accomplish it. The language is devoid of artificial subtleties and expressive of naïve faith; indeed, it has been called the language of God and that of God's poets and prophets.

Jesus' direct contact with Semitic patterns of thought caused him to understand quite effortlessly certain expressions which we, with our Latin heritage, have misinterpreted. Take, for instance, the famous law of

retaliation: "An eye for an eye, and a tooth for a tooth," which shocks us because we have accepted it, quite literally, as meaning that evil should be returned with evil. This is, of course, an error, based on our ignorance of the peculiar qualities of the Semitic languages.

First of all, retaliation is a legal, not a moral measure. Second, the Jew of Jesus' time, and Jesus himself recoiled from abstraction and had no legal vocabulary. We cannot imagine them leafing through a penal code in order to find a penalty, general or particular; such procedure is remote from the spirit of the parables. The fact is that the Jews spoke in concrete metaphors, of which this is one.

"An eye for an eye," does not mean that a man who has torn out the eye of his fellow should have his own torn out in return; this would be contrary to the Jewish law of loving one's neighbor as one's self and having mercy on one's enemies. It is a typically Semitic metaphor, meaning that there is an appropriate punishment for every crime, the loss of an eye being certainly graver than that of a tooth. Here we have nothing pitiless. Is it not the custom in every civilized country to fit the punishment to the crime? With his Semitic background Jesus could not have found this so very shocking.

The Talmud, which was already in the process of formation in Jesus' time, gives a subtle and slightly ironical reply to Latinized commentators on the law of retaliation.

Rabbi Simeon ben Johai says: "An eye for an eye" refers to a pecuniary punishment, that is the payment of a sum of money equivalent to the damage done. And why not retaliation in the literal sense of the word, that is, the infliction of the same damage in return? Because this would lead to all sorts of inequity. If a one-eyed man were to tear out one eye of his fellow, then he would completely lose his sight in return. And what punishment are we to inflict on a blind man who is guilty of this same crime?

To the Jew of ancient times every proper name was divinely inspired. Before his disobedience Adam was granted the power of giving a name to every living thing, and Moses, upon his ascent to heaven, was supposed to find God weaving wreaths of letters.

Names were anchored in reality; they were not, as in our day, merely convenient labels; rather, they expressed the essence of a person or place and determined a destiny. Thus John (Johanan) means "God is gracious"; Emmanuel means "God is with us"; and Jesus means "Saviour." In the book of Genesis, every time a man is born we are told the meaning of his name.

Place names are equally meaningful. Bethany, a town near a place where a boat crossed the River Jordan, means "home of the boat"; the bare rocky height of Golgotha means "cranium"; the garden of Gethsemane, an "oil press." Bethlehem originally owed its name to the Babylonian god, Lakhmu, but after the arrival of the Israelites its etymology underwent a change and it came to mean *Bet-lehem*, or "house of bread."

Common nouns, too, had no abstract significance. In a more modern language grammar and rhetoric define the shades of meaning attached to every word. But in a

The editors of THE EPISCOPALIAN have a dual reason for calling attention to the following article by the distinguished French historian, Robert Aron. First, the article serves as a particularly appropriate introduction to a five-part series, starting next month, on the life of Jesus. The author of the forthcoming series is contributing editor Mary Morrison, whose meditational writings are well loved by our readers. Secondly, Mr. Aron's contribution is of significance in its own right: it is taken from his prize-winning book, Jesus of Nazareth: The Hidden Years. The book grew out of the persecutions of the Hitler era, which led Mr. Aron to re-examine his own Jewish origins and to discover the profound bond between Judaism and Christianity. Published in 1960 in France, it was an immediate best-seller. The following excerpt is from the American edition, published by William Morrow and Company.

Semitic tongue what matters is the logical content, its power over a man, the emotion it awakens and the atmosphere it creates around him. Ideas far removed from one another intellectually but closely allied on a sentimental plane may inhabit the same word.

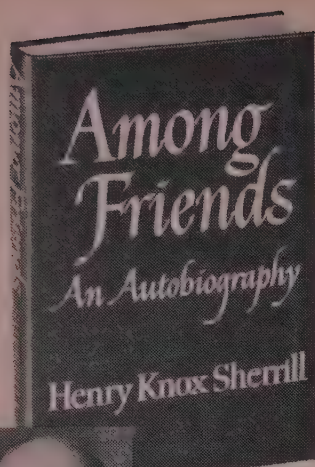
Zaddik, the key word of the Jewish moral code, indicates both justice and charity and the inseparable union between them. *Sholom*, that eternal Jewish aspiration, signifies not only peace, but also happiness and perfection. This variety of meanings may seem to make for logical imprecision. But there are advantages of another kind in the network of affinities and suggestions which enrich a word and push it deep into the consciousness, where emotion plays a greater part than dictionary definition. A man's inner life is one with his language; at the center of his vocabulary he finds certitude and serenity.

The vocabulary which Jesus learned as a child was, then, very close to life; it took now a human, now a divine turn, but was never shut up in theoretical concepts. It may have been somewhat fuzzy at the edges, but this was because it had the elasticity of real life, which is not always rational.

Let us pass, now, from substantives to verbs, notoriously a difficult part of any language. The way they were conjugated in the age of Jesus was equally revealing of the Jewish spirit. First of all, the Semitic verbal system does not hinge on time. To a Westerner this may seem disconcerting, but to a Semite it is another means of feeling at ease in the universe.

In other words, time's value is not absolute; it depends upon the man that animates it. Time does not shut him in or obsess him; rather, it holds him up, as a bird is held up by air and a fish, by water. Both these elements flow first in one direction and then in another. Why, then, should time be a one-way street?

Semitic verbs do not merely recount a fact or an action; they may also express an order, a prohibition, or a condition such as doubt or desire. In grammatical terms a verb may be hortatory, optative, and so on;



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The Language of Jesus

rarely is it a plain indicative. All these are abstract ways of stating what Jesus instinctively felt, what the Jews of his time knew, if not in fact, then by intuition: that time can be measured only by the impulsion given it by man, that it has no fixed value outside his experience of it.

In a Latin language we find present, future, and past tenses, each of them referring to a well-defined segment of time. But the quite different viewpoint of Hebrew grammar is illustrated in two examples of words attributed to God in person.

First, there is the *midrash* account of God's revelation of Himself, through Moses, to the Children of Israel: "The Holy One, blessed be his name, said to Moses: 'Tell them that I was, that I am, and that I shall be.'" In the Hebrew the three tenses are one, the imperfect; in the English of the King James Version, this is translated as a present: "I am that I am" (EXODUS 3:15).

When after Moses' death, God confirmed his promises regarding the Children of Israel to Joshua, Moses' successor, he used the tenses in an even more confusing way. "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses" (JOSHUA 1:3). In the Hebrew the first of the three verbs is an imperfect and the last two are perfects. To us the sequence of tenses is puzzling, but to Jesus and his contemporaries it was perfectly clear. The perfect and imperfect do not refer to a definite moment of time, but to its movement.

To the Biblical Jew, and perhaps to the modern Arab as well, it does not matter at what moment an action took place, but only whether or not it has been accomplished. The Semitic languages demand of a verb only that it mark the difference between finished and unfinished business.

In the verse from Joshua, the phrase "every place that the sole of your foot shall tread upon" refers to an action that may be repeated any number of times but never be finished; God's promise to Moses

and Joshua, on the other hand, was made once and forever.

By these and many other similar phrases the Jewish concept of time was impressed upon Jesus' youthful mind. Even if he was unable to put it into words he was instinctively aware of the difference between the finished and the unfinished.

At the Passover feast, the seder, which Jesus celebrated first under its Jewish name and then as the Last Supper, everyone present considers himself as one of those freed from bondage in Egypt, as an incarnation of the past. At the same time he represents the future; there is a place left empty at the table for the prophet of the Messiah, Elijah.

The whole of Jewish worship is a reconstruction of history. On the feast of Purim, for instance, the children in the synagogue stamp their feet at the name of Haman, as if he were still alive or only just killed, and in so doing they think of all the persecutors still in the limbo of the future, waiting to play their role of murderers and then, like him, to perish. Not so very long ago Hitler was in their mind.

So it is that for a Jew every fleeting moment has something of the savor of eternity. Present, past, and future run together, and in their meeting the present does not play a part of mere regret or expectation; it is, on the contrary, the link by which history is made to remain alive, by which the future is present before it has arrived, and the past lives after it has gone by.

When syntax first introduced into the Jewish make-up a distinction between the finished and the unfinished, there were serious cultural as well as religious consequences. From a religious point of view it showed that, for the Jews, time is almost sacred, or at least that it belongs to the sanctified universe of the Bible and of Jesus. Sacred because it is the crucible where God's eternity meets the temporality of man. Sacred, also, because, in its differentiation between the finished and the unfinished, there is the basis of Messianism—of the accomplishment, unaccomplished yet constantly

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sought, a concept which Israel was the first to make the motive power of human progress, and one which Jesus must have absorbed from his earliest years.

Culturally, this distinction is the basis for the clash between the Semitic and Roman worlds, in which Jesus, during the years of his ministry, played so large a part, in which he physically succumbed, only to win an eventual spiritual victory. This clash was not a purely political affair, between an empire and its satellite; it was the conflict between two cultures, two conceptions of life.

For the Romans and all those who have undergone their influence, "time is an instrument of measure rather than life's domain." But for Jesus and the Jews it is the very stuff of life, upon which man can embroider the pattern of his days. For the Romans and the technocrats who are their spiritual descendants, the purpose of culture is to conquer space and to subordinate time to special categories. But for Jesus and the Jews of his time, the purpose of all spiritual endeavor was to sanctify time.

"We all of us live in time," Abraham Heschel writes, "indeed we identify ourselves with it so closely that we are unable to observe it with detachment. The world of space is all around us, but it contains nothing so indispensable that we cannot do without it; in fact, we are quite free to change our spatial situation. Existence does not imply any spatial power, but to the years of our life we give overwhelming importance. Time is the only thing we really possess, and so naturally that unless we make an effort we are not aware of it. Our journey is in time, which flows like a mighty river, with familiar objects represented by the shore."

Such may have been the first impression which the Semitic world made upon the child Jesus' mind. It is likely that the Semitic idea of time had an important part in determining his spiritual progress. Indeed, it may have been a factor in the later antagonism between Jesus and the Romans and the Romanized Jews, their collaborators, who judged him at Jerusalem. This conflict between the Semitic and Roman worlds is the dramatic background out of which Christianity was born. ◀

"Peter Day"

A PROFILE BY NASH BURGER

SOME people think clearly. Some express themselves clearly. Those who do both are rare, and are apt to be teachers, preachers or editors. Or sometimes all three. Peter Day, for instance. Not that the busy, yet unhurried, amiable, yet forthright, 48-year-old editor of "The Living Church" is a licensed teacher or an ordained clergyman, but he does teach, and he does spread the Gospel good news. Not only in the columns of "The Living Church" but in books.

Take "Strangers No Longer," his newest volume, a lively, thoughtful book about Christian unity, inspired by the current interest in the ecumenical movement. Here, in a volume brief and to the point, the essentials of what is meant by Church, the Kingdom of Heaven, ministry and sacraments, tradition and unity, and more, are expressed in terms that will have meaning and relevance for the layman—and, one suspects, can offer new insights to priest and bishop as well.

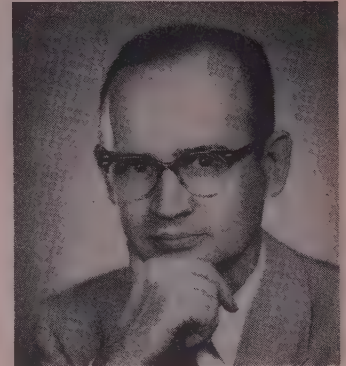
Lunching with Peter Day recently on one of his hit-and-run visits to New York, this writer found that this editor-author can talk a good book as well as write one. The ideas set forth in "Strangers No Longer," even whole phrases and sentences from the book, came quickly to his tongue as the lunch hour lengthened. Nothing hasty or superficial here; he knows what he has written and why. Clearly, "Strangers No Longer" is the distillation of much thought, much reading and experience, and much care in expression.

"Basically, I have tried in 'Strangers No Longer,'" he said, "to find and state a Catholic position on the doctrinal issues involved in restoring the unity of the Church. Laymen as well as priests and bishops will have the job of making decisions and influencing the decisions of others on this question in the years immediately ahead. I have tried to help them make these decisions clearly and honestly."

In seeking and stating a Catholic position, Peter Day does not fail to speak of Reformation; in speaking of Church, he does not overlook the churches; in speaking of tradition, he examines the Scriptures; in speaking of the people of Israel and the apostolic Christians, he underscores their relevance to all of us today. On these things Peter Day has much that is new and fresh to say—or old things said in a new, fresh manner.

Stout Churchman that he is, he can yet comment, "Like the preaching of John, the preaching of Jesus was not aimed at forming a religious body but reforming a nation."

What is the Church? "The Church is



PETER DAY

what the world does when it responds to the Gospel."

St. Cyprian's remark, "Where the Bishop is, there is the Church," becomes, "Where the Holy Spirit is, there is the Church"—not to disparage bishops but to emphasize the role of the Holy Spirit. But all the time behind the easy talk of the people of Israel and *ekklesia*, of John the Baptist and the Kingdom, of Church, Incarnation, ministry, and all the rest, it is clear that it is the unity of God's people and how that unity may be furthered and achieved that concerns him.

As to how unity is to be approached, he will tell you that he likes to think of it in terms of a word favored by Powel M. Dawley of the General Theological Seminary, a member of the Church's Committee on Approaches to Unity. That word is "convergence." He thinks that convergence of the Christian communions is possible; and, as Euclid tells us, lines that converge will eventually meet.

Peter Day's interest in unity and ecumenicity has had a long history, going back to the influence of his father, the Rev. Marshall M. Day, who taught at Nashotah and was rector of Christ Church, Whitefish Bay, Wis., for many years. Born in Indiana, Peter moved with his family to Wisconsin at the age of 13. As a child of the rectory and then a communicant of his father's parish, he is able to say, "Although I lived in several places, I had the same rector until I was 40—something few Episcopalians can claim."

And in the field of ecumenical relations he thinks he is doing pretty well in his own family. He married a Lutheran girl in 1941, and their daughter has married a Serbian, with the result that the Days now have one Serbian Orthodox grandchild. Among the Days, inter-church harmony flourishes.

Note: PETER DAY is the author of **STRANGERS NO LONGER**—a new Morehouse-Barlow publication (\$3.95). It may be purchased at any bookstore or through Morehouse-Barlow Co. bookstores in New York, Chicago, San Francisco and Los Angeles.

(Ed. Adv.)

SMALL DOUBTS and

GREAT DECISIONS

This is the concluding installment in a four-part series adapted from Among Friends, the autobiography of Henry Knox Sherrill (Atlantic-Little Brown, \$6.50). After a distinguished career as an Episcopal leader, Bishop Sherrill became Presiding Bishop in 1947. From then until his retirement four years ago, he guided the church through some of its most difficult and exciting years. Bishop and Mrs. Sherrill now live in Boxford, Massachusetts.

THERE ARE constant warnings about the dangers inherent in retirement. Certain mental readjustments must be made in disengaging oneself from tasks which have demanded all of one's attention. But new interests arise. All my life I have longed to live in the country during the four seasons. In the spring and summer I enjoy raising vegetables and berries. I defy anyone to thin and weed a row of carrots and to think of anything else. In the fall and winter there is work to be done in the woods. Friends from all over the world write or come to see us. We keep in close touch with the Fishers. He is now retired and is Lord Fisher of Lambeth. I can sum all this up in a few words, "It is good to be home."

I still have varied interests with the World Council of Churches, the

Massachusetts General Hospital in the celebration of its one hundred and fiftieth anniversary, and with Yale University. Then there are always special occasions and services. So with outdoor activities, many continued interests, a considerable correspondence and no secretary, retirement means a busy life.

The fact that I am nearing the age of seventy-one comes to me as a surprise, but everything which has happened to me has been in that category. The changes which have occurred in my lifetime have been beyond belief.

In my boyhood the automobile as a popular means of transport was unheard of. Then when it came, it was an object of curiosity. As an auto huffed and puffed alongside of horses, trucks, and carriages, small boys would shout derisively, "Get a horse." The telephone was a luxury. Moving pictures were in their infancy. The first ones I saw with great excitement were of the famous New York Central train, the Empire State Express. The train appeared, rushed by, and disappeared. That was the complete scenario. The second show was a pillow fight among children. The gramophone was a squeaky affair which had a large horn and had to be constantly rewound. Speed was unknown. We would drive along a country road, and my mother would

call out, "Stop, boys. I see a four-leaf clover."

In business a man making five thousand dollars a year was an unqualified success. It seems strange today that there was a twelve-hour-or-more working day in many industries and great exploitation of child workers. It seems not so strange that when many church people protested, there arose the now familiar cry that the churches should stress worship and not express opinions upon current society.

The emphasis upon education, especially upon science as we know it today, was unknown. A college education was the exception rather than the rule. Church life was simple. There were a few great institutional parishes like St. George's, New York, but in general the church was a placid place for worship on Sundays. There was an emphasis upon great preachers. The memory of Henry Ward Beecher was still fresh, and Dr. S. Parkes Cadman was at the height of his power. The social gospel in the application of Christianity to the problems of everyday affairs and especially to corporate life was beginning to have a great effect, but at that time touched chiefly the younger clergy and seminary students. There being no radio or television, the newspapers were vital to the spread of news, and I can hear

the cry at night, "Extry, extry," as newsboys invaded even the quietest residential districts.

The present situation needs no description with its greatly increased population, the complex industrial organizations, the distraught international situation, nuclear power, the space age, the movement of people, with the loosening of family ties and the growth of juvenile delinquency. Sometimes I have a nostalgic longing for the quiet and simplicity of those days. Then an emergency arises, and I am grateful for the telephone, the car, the modern hospital, and the conveniences of today.

One thing is certain, we must face life as it is and not as it was or as we wish that it might be. Age at least gives a sense of perspective. In all of life there is an ebb and flow. In the Church for example, the social gospel rises, wanes, and then from necessity is reborn. There is a cry for more organization and then a protest against organization. There are fashions in theological discussion and in forms of public worship. Bishop William Lawrence used to say that he had seen many things arise in his lifetime which are now credited to the twelve apostles.

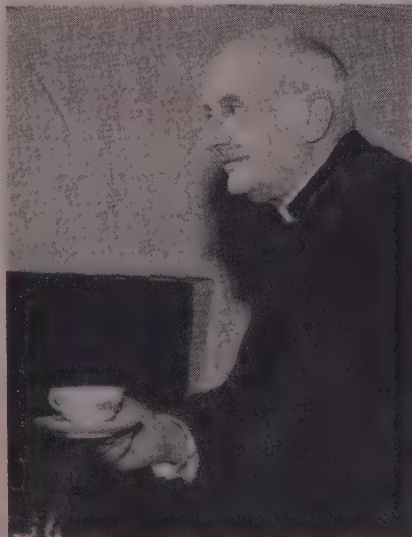
It does seem strange to have a certain limited expectancy of life. When I read predictions of what will happen in fifteen or twenty years, a period which seems so short in retrospect, I can have a detached reaction. This is not a source of regret. My father's death early in my life made me deeply conscious of the truth that we have here no continuing city. I have no desire to be young again or to live over any portion of my life. As Christians we should look forward to the future in faith and in hope. I cannot believe that this is mere "wishful thinking" as some psychiatrists have defined religion. Of course this charge is true in all too many cases. But Christianity at its best in daily living is the facing triumphantly of hard tasks and duties.

It was not wishful thinking which led St. Paul to be beaten with rods, and imprisoned. "Necessity is laid upon me if I preach not the Gospel." A desire for ease did not drive Martin

Luther. "God helping me I can do no other." Christianity does not dodge the realities of life and death. There is in the Gospel none of the false sentimentality with which contemporary society attempts to sugar-coat these realities. The Christian faces them in the faith that neither life nor death can separate us from the love of God which is in Christ Jesus our Lord.

My greatest obstacle to faith has come not from this new knowledge of the intricacies of human personality or from the discoveries of science, but from the question of human suffering, which is today more widespread than ever—the millions of displaced persons, the starvation of whole populations, the great disparity in living standards and in conditions of life, the resulting degradation of human personality. The question persists, why? Of course, there is one answer to much suffering, namely human failure and sin.

My mother used to tell the story



Concluding his memoirs, Bishop Sherrill discusses his personal faith—and gives some forthright comments on the temper of the church today.

of my brother's learning to walk as she was quietly sewing. He would totter a few steps, fall, and then invariably turn and say accusingly, "See what you made me do." That is often the plaint of man. The plague was considered an act of God, but in reality better sanitation was the remedy.

Today we are fearful of total destruction. Christians have never believed that the material world was eternal or that the existence of God was predicated upon the continued life of man upon earth. The tragedy of the present is not so much the threatened end of the world but that if it comes, it will be suicide caused by the lust for power and the stupidity of man. Here at hand are gifts of God that can be used for human betterment, and we turn them into weapons of destruction. We cannot place our failures at God's doorstep. But there is an area of human suffering which is a mystery with no glib, stereotyped answers. We are forced to take life as it is with faith that some day, freed from partial vision, we may be able to see more clearly.

This disparity in life touches me personally. Why in the midst of so much want and pain have I received such manifold blessings? Certainly this is nothing I have earned. Jesus asked his disciples, "Are ye able to drink of the cup of which I drink?" They answered confidently, "We are able." But how far short most of us who are disciples have fallen from the sacrifice which He demanded. I think of the suffering and pain in the world and of the heroic service of many who have given themselves to overcome these things, often in lonely places and with no prospect of any visible reward. As I recall the demands of the Gospel and then my own fortunate years, there are countless happy memories and causes for gratitude, but there can be no deep sense of accomplishment. The prayer most often in my heart is from the service of the Holy Communion, "We do not presume to come to this thy Table . . . trusting in our own righteousness, but in thy manifold and great mercies."

Christianity is a combination of

Small Doubts and Great Convictions

simplicity and of complexity. From apostolic times to the present, theologians have wrestled with the deep truths of Christianity to the benefit of us all. My personal faith more and more centers on simple realities. In this I am comforted by the thought that Christianity must be expressed in terms understood by all. That was why the common people heard Jesus gladly. At Base Hospital Six you could not minister to a dying patient with a philosophical discussion. It was the sight of the Cross which brought its own message. There is a basic common sense in many ordinary people which leads them to the root of the matter. Pascal said truly, "There are reasons of the heart which reason cannot comprehend." I am not inveighing against theology, which means thinking about God. In general, too much of our American Christianity lacks the roots of theological thought. But it is also true that there are simple facts to be

understood by all and an experience open and available to all.

In the first verses of St. John's Gospel this depth and simplicity are to be found. "And the Word was made flesh, and dwelt among us (and we beheld His glory as of the only begotten of the Father), full of grace and truth." The real meaning of life has to do not with things but with personal relationships, and at the heart of these is love. Feeling for family and friends, indeed for all mankind, is based not upon statistics or generalities but upon personal experience. So I do not find it strange to believe that, if love is the center, God should enter this life as an expression of His love.

As I read the New Testament, I am moved by the teaching of Jesus. Some of the sayings attributed to Him I do not wholly understand, but here is presented a way which if even approximated would revolutionize every segment of our society, as

against our struggle for power, for position. "He that is greatest among you shall be the servant of all." This cuts to the very heart of our own selfishness. But it was not alone what He taught, but the life He lived. The Cross is rightly the symbol of our faith. For at Calvary is to be found not merely the death of a brave man, but the meeting place of God and man, God's love and man's sin not in a local but in a cosmic setting. Jesus spoke of God and of the life of the spirit as naturally as He did of the lilies of the field. We live in what Baron Von Hugel described as "clock time." With God there is eternal life, not past or future, but here and now. This is life eternal. It was that life of the spirit which Jesus revealed so clearly.

I dare not claim too much for myself, for I write from no mountain peak, but in my own stumbling way I have had sufficient experience of this life of the spirit to give me conviction and a solid rock upon which to place one's feet. In the story of the Resurrection, I find no difficulty of faith. Whatever the actual details given Jesus through His constant communion with God, it seems logical to me that He should not have been held by death, and I believe the testimony of the disciples who heroically proclaimed their living Lord. I cannot believe that their dedication to the point of persecution and of death was the result of supposition or of wishful thinking or of anything other than fact. Admitting freely all my inadequacies of discipleship, I find in Christ the center. In Him is to be found the meaning and purpose of life with hope for the life to come. Without Him all seems illogical and despairing. I constantly wonder at some of my contemporaries who try to face exigencies without Him. I am not attempting to preach a sermon, but to state some of the convictions by which I try to live day by day.

The Church means to me not only a great organization concerned with meticulous details, but the company



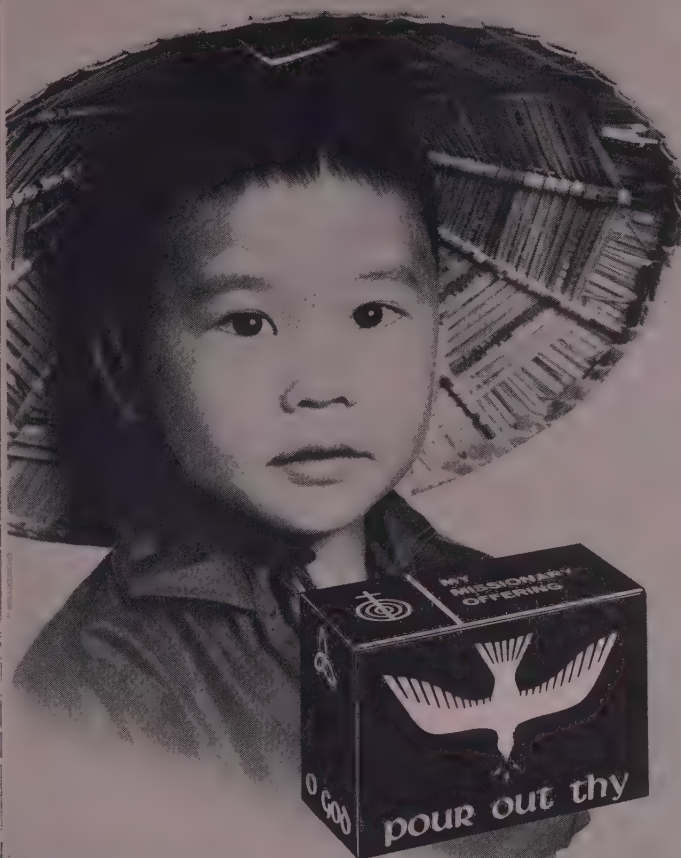
Bishop and Mrs. Sherrill were married in 1921, when he was rector of Trinity Church in Boston. They are the parents of three sons, all of whom are clergymen; and a daughter who is the wife of a clergyman; and grandparents of ten.

Shan needs you

of faithful people to whom God has given the promise of His spirit and a task to perform. It is through the Church that we have received the Gospel. I hear people say casually, "I find God in the woods or in reading a book or in doing good," as if the latter were easy. I am frank to confess that I need the objectivity and the discipline of the Church apart from my transitory moods. I need the testimony of others to keep bright my own torch of faith.

I am aware of the plainly visible failures and shortcomings of the Church in history and today. If I did not already know this in my own experience, I could not escape the innumerable books and articles which describe the manifold shortcomings of the Church and of church people. I am not referring to attacks from without, but from within. This is an essential function, but it can be overdone. In the light of these denunciations I wonder why anyone outside the Church would wish to belong. Admittedly there is much that is shallow, superficial, even sinful in church life. I have no defense for this. But there is another and greater aspect: the great number of devoted men and women of every race and nation who find in Christ the Lord of Life. It is a constant miracle that Christ, who trod the roads of Palestine so many centuries ago, lives today in the minds and hearts of so many. No apologia is needed for the Christian life. In a world of cruelty, suffering, and evil, Christians, some of whom I have described, stand as light in darkness and as a rock in a weary land.

As I anticipate the inevitability of death, it is not without some personal questions. God's ways are not our ways, and He has reason for judgment of us all. But in the light of Christ's message of forgiveness and of love, in the hope of the Cross and of the Resurrection, in the fellowship of loved ones who have gone before, without attempting to imagine any details or circumstances, I look forward to the life of the world to come. ◀



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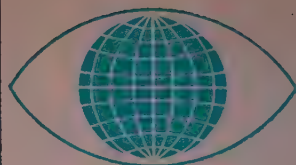
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VATICAN COUNCIL II: DOWN TO BUSINESS

For days dark clouds hung over Rome. Then as the 2,700 white-robed prelates marched in solemn procession into the crimson-lined interior of St. Peter's Basilica for the opening ceremonies, sun burst through the overcast, leading impressionable Romans to predict great things from the Second Vatican Council. From a special section near the papal throne, twenty-eight delegate-observers, representing almost all parts of the non-Roman world, watched and prayed anxiously, wondering, as one Protestant said, what "this unique view into the mind of the Roman Catholic Church will reveal." ● During the two months that have elapsed since that day of pomp and prayer, the council fathers have been busy establishing ten commissions, each composed of twenty-four members, eight of whom were appointed by the Pope and sixteen of whom were elected by the council. ● Several significant things have already occurred. One was the closed meeting between a number of Protestants and princes of the Roman Church in a hotel room near the Vatican, which was reported to have begun a joint search for means of establishing closer contacts between their churches. Another was the contest between the liberal and conservative elements within the Roman Church over methods of selecting members of the commissions. For the most part, however, the council is still too young to indicate clearly the course it will take. ● Other ecumenical councils in the past have produced world-shaking results which have molded Christendom for centuries after. The Council of Jerusalem, held around 50 A.D., formally changed Christianity from a Judaic sect into an international religion. The Council of Nicaea, 325 A.D., established the doctrine of the Trinity, and the Council of Trent, 1545-1563, instituted important reforms within the Roman Church as a result of pressures brought to bear by the Protestant Reformation. One veteran Vatican newsman revealed that Pope John XXIII has long been a student and admirer of the Council of Trent and its work, and another reporter pointed out that in whatever direction the assemblage moves, "the shadow of Pope John will fall long over the council." ● Most observers predict that neither the conservatives—represented by a majority of the U.S., Irish, Spanish, and Italian hierarchies—nor the liberals or innovators—represented by most of the French, German, Belgian, and Dutch cardinals and bishops—will dominate the council, but instead indicate that a third force known as the traditionalists will lead the Roman Church into a twentieth-century renewal. ● One of the most widely read and discussed books among the prelates is *The Council, Reform and Reunion* by the Rev. Hans Kung, a Roman Catholic priest on the faculty of the University of Tübingen in West Germany. Father Kung calls for gradual reform within the Roman Church and growth toward Christian unity. "But," he states, "this does not mean only a Catholic reform doing justice to all that what is valid in Protestantism demands. It also means a Protestant reform doing justice to all that what is valid in Catholicism demands." ● Protestant delegate-observers on the scene maintain a cautious optimism regarding the eventual results of the council. Methodist Bishop Fred Pierce Corson of Philadelphia, Pennsylvania, said that he hopes the council will make a contribution toward "reinterpreting the Christian message in the light of the state of mind of this age." Lutheran theologian George A. Lindbeck commented that so far the council has produced more "soul-searching, more open self-criticism, more adventuresomeness than Roman Catholicism has known in modern times, which may reverse the course of its movement and open up the possibility of truly great changes in the future." The Rev. Dr. Frederick C. Grant of New York, one of Anglicanism's three representatives at Rome, stated that the council "might lead to closer ties between Roman Catholics and Protestants. We have to start some place. I don't think the world will be transformed in ten minutes. It will take a long time. But eventually unity will come."

UNITY: OTHER PLACES, OTHER VOICES

As Christians of all faiths turn their eyes toward Rome, other voices around the globe continue the unity dialogue in different ways. ● Episcopal, Presbyterian, Methodist, and United Church of Christ scholars are putting the finishing touches to study papers which will be read when the four churches meet for the second time to explore possible union next March in Oberlin, Ohio. ● Plans for a world Faith and Order study conference in Montreal, Canada, July 12-26, 1963, were announced at a meeting of the Central Committee of the World Council of Churches in Paris. Latest in a series of such conferences held over the last three decades in Switzerland, Scotland, and Sweden, the projected meeting is expected to draw some 500 leading Protestant, Anglican, and Orthodox theologians into a study of the theological and organizational barriers to Christian unity. ● Another World Council meeting recently completed in Bossey, Switzerland, produced a statement from some fifty Anglican, Protestant, Roman Catholic, and Orthodox scholars who, after emphasizing the unofficial and informal nature of their talks, said, "We started a long way from each other but quickly found ourselves coming closer to our common center." ● A British publication has proposed that 1965 or 1966 be proclaimed an "Ecumenical Year," and that major churches should try to develop possible schemes for union by that time. ● Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America, has urged a new approach to unity. The realistic way, he stated, is not historical or doctrinal, but based on the brotherly feelings of "I trust you, and you trust me." Speaking in Canada, the Rt. Rev. Stephen F. Bayne, Jr., executive officer of the Anglican Communion, asserted that in his opinion Christ will not be satisfied until "there is nothing left which can be called Anglican," since it will have become a part of that "full communion which must some day hold all Christians together."

THE CHURCH AND THE KREMLIN



From Tolstoy to Dostoyevsky, Russian writers have spoken of the deep spirituality of their countrymen. Students of Russian culture have long pondered what happens to this feeling when it meets head-on with atheistic communism. The answer today seems to be that it went underground for a while and is now reasserting itself. ● Returning from a three-week visit to Russia, thirteen U.S. churchmen representing the

National Council of Churches reported recently that, in spite of continued pressure from the government, Russian churches in 1962 are "stronger in some respects than ever before." Although they acknowledged that reliable statistics are hard to obtain, the American delegation observed that church services were well attended, that seminary student bodies seem to be about the same size as in 1956, and that there seems to be a substantial number of infant and adult Baptisms. Dr. Eugene Carson Blake, Stated Clerk of the United Presbyterian Church and leader of the delegation, commented, "The Russian Church's main strength lies in the stubborn resistance of the people, who, in spite of several generations of Soviet education, do not completely accept the party line." At another point the group stated that the "continued existence of vital churches in the Soviet Union, despite all party pressures and campaigns against them, is one of the forces that may in the long run modify Soviet ideology and policy." ● As if to confirm the delegation's findings, *Pravda*, the official Communist Party newspaper, has launched a massive drive against the "many areas of the Soviet Union and many elements within our society still under the evil influence" of Christianity.

THE SOUND AND THE FURY

When the green Plymouth sedan bearing James Meredith entered the gates of Ole Miss, an anguished howl began to rise from the white-pillared and tree-shaded campus in Oxford, according to reports from newsmen on the spot. A few hours later that sound turned into the wild fury of a mob swinging clubs, throwing bricks, and firing guns.

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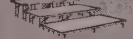
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worldscene continued

● Throughout the following night of terror, three Episcopal priests worked boldly and bravely to disperse the mob and avert bloodshed. One was the Rev. Duncan M. Gray, rector of St. Peter's Church in Oxford. Before the riot moved into full cry, he climbed up on a Civil War monument and called on the students to avoid violence. Hardly had the words left his mouth than he was pulled down and roughed up by the seething crowd. The Rev. Wofford Smith, Episcopal chaplain at the University of Mississippi, dodged bricks and clubs to tend to the wounded lying about the campus, and the Rev. James Emerson, Episcopal chaplain with one of the paratrooper detachments sent to Oxford to maintain order, celebrated the Holy Communion after the battle, his mud-stained boots barely covered by his celebrant's robe. ● The next week, after a sobered community had counted the two dead and many injured, Mr. Gray spoke from his pulpit, saying, "We cannot blame this tragic business only on thugs and irresponsible students. The major part of the blame must be placed upon our leaders themselves, and upon you and me and all the other decent and responsible citizens of Mississippi, who have allowed this impossible climate to prevail. It is we who have failed. We have failed our children, our university, and our state. It is for this that we pray God's forgiveness this morning." ● Shortly after his statement, the young clergyman received three telegrams. One was from his father, the Rt. Rev. Duncan Montgomery Gray, Episcopal Bishop of Mississippi, who backed his stand completely. Another was from the Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Episcopal Church, who offered "profound respect and support." The third came from the Church's National Council, which voted at its October quarterly meeting to offer full backing to Mr. Gray and called upon all Episcopalians "to face seriously their obligation to conform to federal and Supreme Court orders in regard to giving to all students equal access to our public schools." Ironically, Mr. Gray had conducted the funeral services only a few months before the night of terror for a world-famous Episcopal author, William Faulkner, himself a resident of Oxford, who had chronicled in some of his masterworks, such as *The Sound and the Fury*, the death of an old way of life in Mississippi and the painful birth of a new.

AFRICA: THE FREEDOM ROAD

Like an awakened giant, the vast continent of Africa fumbles and feels its way toward tomorrow. As nation after nation goes down the freedom road, the problems and opportunities of Christian churches become greater and more complex. ● In war-torn Algeria the need is primarily material. Officials of the League of Red Cross Societies warned that when winter comes at least half of Algeria's ten million people will be in a "precarious" situation. Church World Service has launched a five-year



Bishop Roseveare

program of rehabilitation that includes distribution of food and the planting of twenty-one million trees to cut down soil erosion and reclaim land for planting. ● Further south, speakers at the World Presbyterian Alliance's Consultation on the Mission of the Church in West Africa, meeting in Ibadan, Nigeria, called for African Christianity to become relevant to the new spirit of independence. The Rev. Jean Kotto, general secretary of the Evangelical Church of Cameroun, urged local churchmen to "break away from the rut of traditional ways of thought and action" handed to them from other cultures, and to "develop the African genius in the field of theology." ● In Ghana the Communist-leaning government ordered the Rt. Rev. Richard R. Roseveare, Anglican Bishop of Accra, out of the country after he assailed its youth program as being anti-Christian and teaching idolatry. From exile he called on Ghanaian Christians to "remain brave and faith-

Continued on page 48



Capitalscene

█ The Cuban crisis has left Washington in a mood of sober caution and watchfulness. High officials show no disposition to crow over Russia's backdown. They are waiting to see whether Khrushchev will take, as one diplomat put it, "the low road of retaliation or the high road of reducing tensions." The defeat in Cuba could prompt Khrushchev to take extreme steps in Berlin to recoup his prestige. Or it could convince him that further trips to the brink are too dangerous, and that the time has come to do something besides talk about arms reduction.

█ U.S. diplomacy has been geared, from the moment Khrushchev agreed to dismantle missile bases in Cuba, to the objective of making it as easy as possible for Russia to take the high road. That is why there has been no U.S. attempt to make propaganda capital of the Kremlin's abandonment of its noisy Caribbean puppet. At William C. Foster's Disarmament Agency and at the United Nations, American policy makers have been moving swiftly to explore the opportunity for new negotiations on measures that would reduce the danger of nuclear war by miscalculation. It has been strongly intimated here that the U.S. is prepared to consider, as part of a general arms-reduction package, what it refused to do under

the gun of the Cuba crisis—eliminate western missile bases in such areas as Turkey and Italy. Polaris submarines and intercontinental ballistic missiles will soon render these forward bases militarily obsolete, if they have not already done so. But U.S. officials are determined that their withdrawal will come only as part of a major arms limitation agreement, involving concessions on both sides. The past history of disarmament negotiations makes it difficult to be very optimistic about chances for a breakthrough in the new talks which opened in Geneva Nov. 12. But it is also a fact that never before have the two nuclear powers looked so long and so plainly into the abyss of mutual destruction as during the week of the Cuban crisis.

█ President Kennedy is also concerned about how Americans will react to the "victory" in Cuba. He believes it would be extremely dangerous to draw the conclusion that Cuba provides a sure-fire formula for handling all confrontations with Soviet power. That Russia backed away from war in the Caribbean, where U.S. power is overwhelmingly superior, does not mean she would draw back from a military showdown in some other area, such as Berlin, where the shoe is on the other foot. Very grave tests of American will may lie ahead in Berlin and elsewhere, and they cannot be met by bluff or bluster. If any lesson is to be drawn from Cuba, it is not that military force may be safely invoked, but rather that courage in meeting a Soviet challenge must always be coupled with restraint in leaving room for diplomatic maneuver and negotiation.

█ The agonizing days of late October served as a reminder to millions of Americans that we have done it again on civil defense. A dozen times since World War II, international crises have spurred this country to "do something" about civil defense. Each time, the plans have been drastically curtailed and all but forgotten as soon as the immediate danger was past. Only a few months

ago, complacent Congressmen spurned the administration's request for a \$732 million appropriation to begin construction of community fallout shelters in every American city. If Congress had been in session during the week when the Cuban crisis was building to a climax, there is very little doubt that the shelter bill would have been approved soon afterwards.



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worldscene continued

ful, even under persecution, and live by what they believe." Early in November, Bishop Roseveare was allowed to return to his see. ● In two of the newest African nations the picture seems better. In Rwanda and Burundi, where Christian churches operate some thirty-five hospitals and 156 dispensaries as well as 6,000 schools, the legislatures are composed almost entirely of Christians. ● In an attempt to meet the needs of an emerging Africa, some 120 mission leaders, educators, and laymen from twenty-five nations will gather in Salisbury, Southern Rhodesia, December 29-January 10, for the All-Africa Church Conference on the role of Christian education. Since Christian churches have been the pioneers of education in Africa, their task will be to see that the churches continue to keep pace with the aspirations of the young men and women who will someday rule a continent.

CRUMBLING BARRIERS

Not all racial violence has been limited to Oxford, Mississippi, this fall. Four Negro churches were burned to the ground in and around Albany, Georgia, and white and Negro clergymen and laymen have been jailed in the area for advocating integration. Several Roman Catholic schools have been closed in Louisiana after integration efforts were followed by bomb threats. Yet there are signs that racial barriers are continuing to crumble across the nation. Slowly but surely the full weight of Christianity is being placed against the weakening but still formidable walls of prejudice. ● Shortly after news of the Georgia church burnings reached the world, Episcopalian Ralph McGill, publisher of the Atlanta *Constitution*, started a fund to rebuild them. His action was followed by the National Council of Churches, which set up another fund for the same purpose. The Southern Christian Leadership Conference has donated \$25,000, the United Church of Christ, \$6,000, and the Episcopal Church, \$4,000. ● In addition, both Episcopal and Roman Catholic churches in Albany, Georgia, have opened their doors to Negroes this fall for the first time. White children have begun to return to the integrated parochial schools of the New Orleans Roman Catholic archdiocese. Southern Baptists, Methodists, and Southern Presbyterians have integrated some of their church-related colleges in the South. The Episcopal Diocese of Southwestern Virginia recently eliminated racial restrictions for its summer youth camps. Delegates to the annual assembly of the International Convention of Christian Churches (Disciples of Christ) voted in Los Angeles to abolish the last traces of segregation in all their related colleges and agencies. ● Translating this common concern into a united front, Protestant, Roman Catholic, and Jewish groups have announced a National Conference on Religion and Race, the first such large-scale interreligious meeting, to be held January 14-17, 1963, in Chicago, Illinois. At its October meeting in Greenwich, Connecticut, the Episcopal Church's National Council voted unanimously to join in this important conference, which will "bring the joint moral force of the churches and synagogues to bear on the problem of racial segregation."

SCHOOL PRAYERS: THE NEXT STEP

Now that the U.S. Supreme Court has indicated it will rule directly on the constitutionality of the Lord's Prayer and Bible reading in the nation's public schools, churchmen hope there will be an end to the confusion and anger that have swept the land for the past six months. After the Court's original ruling on the New York State "Regents' prayer," a storm of charges and countercharges issued from pulpits and press from coast to coast. But when lawyers examined the decision carefully, it was found that the Court had settled only one issue: prayers composed by local and state governments cannot be read in class. ● A recent survey indicates that schools in a majority of states still maintain their traditional programs, feeling that the Court has not issued a ruling affecting voluntary, nonsectarian religious practices. Among these are the schools of the District of Columbia, whose students daily recite the Lord's Prayer practically in the shadow of the Supreme Court.

● The Supreme Court will hear specific school prayer arguments involving the states of Pennsylvania and Maryland in which diametrically opposite decisions on constitutionality were reached by lower courts. In

Pennsylvania, a three-judge federal district court ruled early this year that the reading of passages from the Bible in public schools was unconstitutional. In Maryland, the state's supreme court upheld the recitation of the Lord's Prayer and readings from the Bible as a constitutional practice in Baltimore's public schools.

IN PERSON

The Rev. Canon Charles N. Guilbert has been appointed secretary of the House of Deputies, one of the two legislative arms that form the Episcopal Church's governing body, the General Convention. Clifford Morehouse, president of the House of Deputies, made the pro tempore appointment, which will be effective until the next General Convention in 1964, after receiving the resignation of the Rev. Samuel N. Baxter, rector of the Church of the Good Shepherd, Austin, Texas. Canon Guilbert, who was elected secretary of the church's National Council in 1961, will serve in both capacities simultaneously. Before coming to New York, he was rector of St. Clement's Church in Berkeley, California. ● The National Council of Churches has announced the appointment of the Rev. Harold Edwin Bates, formerly on the staff of the Episcopal Diocese of Texas, to be assistant executive director of the department of church building and architecture. His new job will be to stimulate basic research and recommend new programs to help U.S. churches maintain high practical and artistic standards in building programs. ● Chaplain Luther D. Miller, former Chief of the U.S. Army Chaplains and an honorary canon of the Episcopal Church's Washington Cathedral, has been awarded the Distinguished Service Medal "for exceptional meritorious service," by President John F. Kennedy. ● The Diocese of Massachusetts is sending the Rev. Kenneth de P. Hughes, rector of St. Bartholomew's Church, Cambridge, to Africa where he will study the religion of Islam. The purpose of his trip is to learn why Islam is experiencing such phenomenal growth in the newly emerging African republics.

FACTS AND FIGURES

New church construction in the United States during September amounted to some \$90 million, equalling the record for the month established a year ago, the U.S. Census Bureau reports. This figure exceeds the August figure by \$1 million and July's by \$5 million. It brought the total construction for the first nine months of 1962 to \$728 million, indicating that a billion-dollar year is within reach. ● Church losses from major fires in the U.S. and Canada amounted to more than \$3.5 million during 1961, according to the National Fire Protection Association headquarters in Boston, Massachusetts. This figure was down somewhat from the \$3,673,500 lost in major church and synagogue fires during 1960. The analysis covers only "large loss" fires, those where damage amounted to \$250,000 or more. There were eight fires in this category last year, seven in the U.S. One of these was the famous old study hall of St. Paul's Episcopal School in Concord, New Hampshire, which was destroyed at a cost of \$282,000. ● Parishioners of Christ Episcopal Church in Hamilton, Massachusetts, are following a precedent set by their forebears in hauling stones in from the fields to construct a new church. Some fifty families are participating in this project, bringing the stones to church or giving them to the contractors who are doing the construction. ● Halfway around the world another stone played a key role in an Anglican ceremony. The cornerstone for an Anglican divinity school was placed in Jerusalem near St. George's Cathedral. When completed, the school will be open to students of other Christian bodies as well as Anglicans.

CHURCH HOLDS U.N. SEMINAR

"What the Christian Citizen Can Do To Strengthen the United Nations" was the theme of a three-day seminar sponsored recently in New York by the National Council of the Episcopal Church. Both laymen and clergymen came from several states to attend sessions led by a number of prominent speakers, including Church officials and U.N. delegates. Seminar participants urged that racial inequalities in the United States be corrected, and that Christians overlook denominational labels when working in international affairs. Another outcome of the sessions was an appeal for Christians as individuals to witness their belief that "God is running the world."

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Telling the Greatest Story

by Malcolm Boyd

I VISITED a Hollywood movie studio a few days before shooting started on the George Stevens production of *The Greatest Story Ever Told*. Mr. Stevens, perhaps one of the dozen finest craftsmen in the film world, has a six-month shooting schedule for his picture which will feature Max Von Sydow (well known in the U.S. because of his roles in the great films of Ingmar Bergman) as Jesus Christ.

"This movie will not be a spectacle," I was told by a studio representative. "It will have a simple narrative based on the four Gospels, and without embellishment. It is our hope that the movie sets and costumes aren't the things that people will really see."

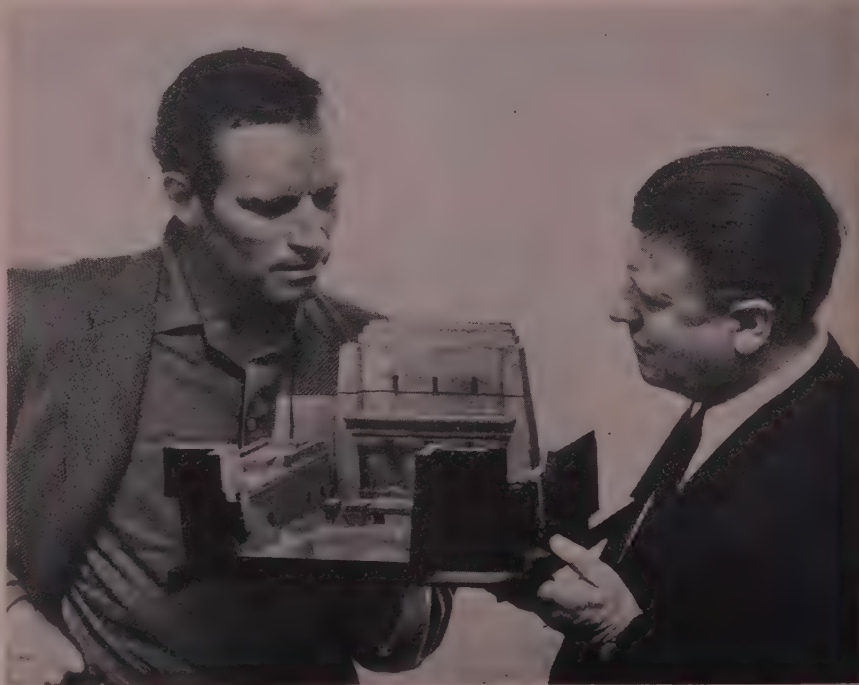
Mr. Stevens is aware, of course, of the widespread dissatisfaction in many Christian circles with the recent Hollywood production, *King of Kings*. There has been a profound and growing criticism of Hollywood flamboyance, stereotyped pseudodramatic values, and theological naïveté, as evidenced in such self-styled religious motion pictures as *The Ten Commandments*, and the more recent *Solomon and Sheba*.

Authorship is a word used frequently by Mr. Stevens. He says he has studied some 200 artistic conceptions of Christ without finding a unifying element integrally relating them. Now he has undertaken the "authorship" of this new film; in other words, someone has to make the creative decisions, and he will accept this responsibility.

Preparation for the film was pains-

taking. I looked at an immense historical outline used for setting up the shooting schedule. This outline established the following elements in Jesus' life as a part of preproduction dramatic analysis: Legends of the Youth, Prophet, Success, Failure, Messiah, Danger, Passion, Forty Days. Mr. Stevens has a custom of referring always to "the themes of Jesus" rather than "the story of Jesus."

A color code for shooting has also been set up, depicting the seasons and geographical areas (Galilee, Judea, Perea, Décapolis, Samaria, the North) in which the drama will unfold on the screen. There are twenty-one categories in which extensive technical research has been done. These include such factors as costumes, faces of the people, architecture, and appearances of the Holy Land.



George Stevens (right), producer-director of *The Greatest Story Ever Told*, shows model for set of Herod's palace to Charlton Heston, who plays John the Baptist.

"The land plays an important role in the film," I was told. "The Holy Land itself has been changed over these last 2,000 years by erosion caused by people living on it." After spending some eight weeks in the Holy Land, Mr. Stevens decided to shoot the movie in the western part of the U.S. instead.

I looked at the miniature set designs which will provide the basis for actual set construction, of Capernaum (one notices a tiny cook tent, with pots and pans), the gateway to Jerusalem, Nazareth, the interior of Herod's palace, and the great Jerusalem temple.

When I visited the studio, Mr. Stevens had finally, after months of writing and rewriting, approved the portion of the film script depicting Jesus' Baptism. Work was still in process—after more weeks of script conference and rewriting—on the depiction of the Sermon on the Mount.

Right now, however, we can only wait and see if the finished film will be worth the effort that is going into its preparation.

● The most enjoyable movie, especially for family viewing, on the current release slate is *Harold Lloyd's World of Comedy*. The Albert Lamorrisse production of *Stowaway in the Sky* is a visual delight, albeit lacking in narrative strength. And a new Western has probably topped them all. M.G.M.'s *Ride the High Country*, starring Randolph Scott and Joel McCrea, is an important piece of celluloid art.

● Columbia Pictures' *Barabbas*, based on the Nobel Prize-winning novel of the same title by Pär Lagerkvist, is not for the squeamish. This larger-than-life film does, however, hammer home the fact that Christ died instead of Barabbas—and that each of us is a Barabbas, that each of us is pardoned because Christ died in our place.

The film, which begins with Barabbas' release from prison, never wanders from its central theme: no matter how Barabbas attempts to lose himself in sensuality and brutality, no matter how abysmal his slavery, the memory of Christ and the constant coincidence of being in contact with His followers haunts him.

Played by Anthony Quinn, Barabbas is a loutish character; only reluctantly does the viewer identify with him, and then, with chagrin. This film is certainly not recommended to those who cherish a belief that a movie must be pretty and pure to be religious. ◀

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"Beloved in Christ . . ." begins the voice from the loudspeaker located near the pulpit as members of the Sunday morning congregation listen to the words of the pastoral letter of their bishop. Or it may be the voice of the Presiding Bishop, with the scene some 7,000 Episcopal churches across the U.S. listening to the words of his annual Christmas message via recording.

If this seems a remote possibility for us, it is not for Roman Catholics in Muenster, Germany, where Bishop Joseph Hoeffner sent out his first pastoral communication engraved in Vinylite. During Lent next year Episcopal church-school pupils will be learning to pronounce phrases like *Shang-ti shih ai*, which is Taiwan Chinese for "God is Love," with the help of a special ten-cent plastic recording, thereby hearing directly from those who will benefit from the Church School Missionary Offering.

The recordings revolution, a scant fifteen years old, is only beginning to make an impact on the church. While it is true that there are hundreds of so-called popular "religious" records available that sell well, made by people ranging from Perry Como down through the barn-dance fringe, these have been little more than curiosities for the majority of churchmen. Change is in the winds, however. College student Episcopalians have for several years past explored Geoffrey Beaumont's unique jazz setting for the Holy Communion. English churchmen in increasing numbers are buying 45-rpm discs recorded by the Twentieth Century Church Light Music Group on an

English label, Tower. Only those with some sense of adventure ought to investigate such things as *Songs for Saints and Sinners* (CLM-201), *Festival Te Deum* and *The Lord's Prayer* (CL-202), and *New Songs for Christmas* (CLM-203, \$2.50 each). The young artists involved maintain that they are still explorers, rather than discoverers, of new structures for religious music. The lilt and drive of their tempos, accompanied by the sax, side drums, and vibes may very well overwhelm a traditional sense of decorum. Whether decorum and reverence are the same thing has been a question for those who worship God since the days when King David danced before the Lord. Some religious music is secular and some, sacred. The distinction lies in whether it turns our minds toward God, or toward ourselves. The musical pathways explored by the Twentieth Century group in England are popular contemporary styles that manage to be reverent if not decorous. Details about these 45-rpm discs are available through Josef Weinberger, Ltd., 33 Crawford Street, London, W.1., England.

The recordings of the Twentieth Century Group may be difficult to obtain, but most record stores can order them for you. They are worth the trouble.

Musically, Christmas always means carols and Handel's *Messiah*. While there are many seasonal collections of the traditional Christmas carols which appear each year, one of the most authentic is provided by Alfred Deller and the Deller Consort in *The Holly and the Ivy* on Vanguard (VRS 499, \$4.98). This same small group of fine singers and instrumentalists provides another excellent, though less traditional, collection of carols in *Hark Ye Shepherds* (VRS 1062, \$4.98; stereo VSD 2078, \$5.98).

A recording which bids fair to add something to the church's traditional celebration of Christmastide is *A Festival of Lessons and Carols* (London 5523, \$4.98; stereo OS 25199, \$5.98). For many years on Christmas eve the chapel at King's College, Cambridge, England, has been the scene of a service composed of nine lessons and accompanying carols. The scripture selections outline the narrative of man's redemption, beginning in the Garden of Eden and ending with the Gospel for Christmas day, JOHN I. The presently available version was recorded in 1958 and included some of the finest singing by men and boys available anywhere. The original version of this recording



appeared on Westminster (WP 6036, \$4.95) in 1954 and is in some ways slightly superior to the present version for any who may wish to search the smaller record shops in the hope of finding it. For those with stereo equipment the London version will very nearly provide you with a seat in one of England's loveliest college chapels.

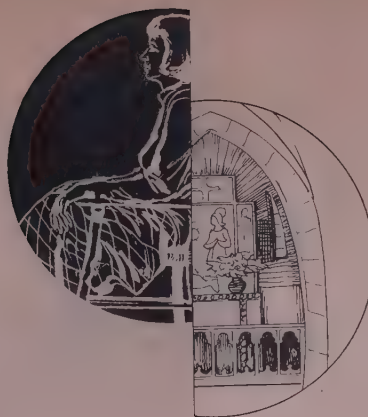
Many American churches have begun to reproduce this service of lessons and carols as part of their celebration of Christmastide. The recorded versions, because of the limitations of a 12-inch disc, include only seven of the nine lessons, but that is more than enough to provide the listener with a profound understanding of the dimen-

sions of our annual celebration of God having become man.

George Frederic Handel's highly popular oratorio the *Messiah* has, perhaps because of that popularity, been the subject of much musical controversy in recent years. It had its first performance 220 years ago in Dublin, and has been performed steadily since. It has been shortened, adapted, excerpted, edited, and changed until it is something of a minor miracle that it has survived intact at all. Nearly everyone knows that it was composed in a little over three weeks and requires slightly more than two and a half hours to perform.

The most serious thing that has happened to this masterpiece arose from a misplaced religious veneration for the work and victorian style of performance. Until very recently musicians generally made something resembling a "Hollywood spectacular" out of the *Messiah* with a cast of thousands—literally. The sonic impact seemed to be all that mattered; the Biblical text, if understood at all, had to be read from the program. The recordings revolution has begun to change all that. If you prefer the music done by large forces in the grand, rather operatic manner, you will want Sir Thomas Beecham's version from RCA Victor (LD-6409, \$24.95; stereo LDS-6409, \$28.95). Hermann Scherchen returns to the original scoring of Handel to give us a version executed with great clarity of musical line and text on the Westminster label (3306, \$19.95; stereo WST-306, \$23.95). A slightly cut version done by Leonard Bernstein with the same simplicity and attention to detail is available from Columbia (M2L-242, \$9.95; stereo M2S-603, \$11.95).

Christmastide and Epiphany are a good time to explore a too little known work by one of the earliest Romantic composers, Hector Berlioz. *L'Enfance du Christ* (The Childhood of Christ) is the setting of a somewhat legend-encrusted text of the episode of the flight into Egypt. For all its bizarre additions to the Bible narrative, the whole work is a powerful masterpiece of religious art that reminds us of man's hostility to the means of his redemption. Stronger than Herod's maniacal brutality, which is terrifying enough in this work, is the simple, defenseless majesty of God clothed in the flesh of an infant. The St. Anthony Singers, with a distinguished list of soloists, provide an outstanding performance on the London label (OL 50201/2, \$9.96; stereo, OL60032/3, \$11.96).



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Scriptures in Paperback

The paperback is both the boon and the bane of our mass-production culture. We have all been affronted by the lurid covers designed to sell mediocre or poor books in drugstores or on newsstands, but we have also benefited from the many excellent paperback books, either reprints or originals. The chief value of the paperback is that it puts emphasis upon accessibility of the printed word.

For too much of the more than five-hundred-year history of printing, a principle of "more valuable literature deserves more expensive book form" has actually stood in the way of popular reading of the classics which define our civilization. The popularity of the paperbound detective story led to more venturesome experiments with this format by established publishers as well as those who produce only paperbacks.

In some seven years since 1955, the number of paperbound titles has almost quadrupled, until at the end of 1962 some 19,600 titles are expected.

It was inevitable that publishers would produce the Bible in cheap and useful paperbound form. One reason for this is the notable success achieved by paperback religious books generally. Among the nonfiction categories, religion stands third, headed only by history and literature, far exceeding such categories as drama, science, and biography. The Bible has always been a best-seller even in expensive bindings, printed on india paper, and laden with costly reprints of masterpieces of religious art. Consequently, it is no surprise that publishers have begun to produce paperback scriptures in abundance.

Thus far, however, paperbound editions of the Bible have been limited almost completely to the New Testament, in whole or in parts. A fine example is provided by the translation of

the New Testament by J. B. Phillips. Many will remember the successive translation of parts of the New Testament by this prolific English writer.

Those familiar with the Greek of the New Testament know how difficult it is to achieve a faithful translation and yet avoid the archaic. Phillips achieves this by combining real knowledge of the Greek with distinct feeling for contemporary English. The best use for this translation is as a supplement to the King James Version (K.J.V.) or the Revised Standard Version (R.S.V.). Its availability in paper binding at \$1.45 (Macmillan) makes it possible to use it in just that way. The Phillips translation is so fresh that it also makes good



continuous reading. Thus, it can serve to make Bible reading something more than the mere hit or miss perusal of small portions.

The publicity which heralded the appearance in 1961 of the New English Bible-New Testament (Oxford and Cambridge) will be readily recalled. This translation had been "in the mill" since 1948.

An entirely British undertaking, this translation is sponsored by the majority of non-Roman Catholic churches in England, Scotland, Ireland, and Wales, together with the British and Foreign Bible Society and the National Bible

Society of Scotland. As a translation, it is a completely new work rather than a revision of any earlier version.

Unlike the Revised Version (1881), it is not intended to replace or supplement the King James Version for reading in churches. Instead, it is meant to be used by school children in their Scripture classes, by adults who may have drifted away from the Church or who have never belonged, and by churchmen whose hearing of the familiar K.J.V. may have dulled their ears to the challenge of the Biblical proclamation. In short, it is designed to be read.

It is quite amazing that a translation made by Britons for Britons should have caught on so readily in America. That is precisely what happened with the New English Bible-New Testament.

Following up the intention of the translation, namely that it was to be read, the Oxford and Cambridge Presses jointly have reproduced the entire translation of the New Testament complete with footnotes and prefatory material for \$1.45. Thus, we now have two complete New Testaments available in paperback, designed to be read and even marked up, if one so desires. The intention of bringing the Bible, at least the New Testament, "to the people" has been realized by combining the best scholarship available with the most modern means of communication, the paperbound book.

The R.S.V. New Testament is obtainable in a size close to pocket proportions in a simple but durable paper binding at \$1.75 (Nelson). This edition is comparable in all particulars except size to the one-volume New Testament originally published in 1946. It will be worth noting whether or not some publisher will produce a paperbound edition of R.S.V. now that Thomas Nelson's executive rights on this version have expired.

Undoubtedly the pioneer in paperback Bibles is the American Bible Society. For a major portion of their more than 145 years of life, the society has been producing parts of the Bible in cheaply bound form for free distribution or for sale at very low prices.

In the last dozen or so years they have been experimenting with an illustrated New Testament in eight parts. The four Gospels and the Acts make up the first five; two are devoted to the Pauline Epistles and the final one to the Catholic Epistles and Revelation. Comprising thirty-two pages each (8 x 11) bearing separate catchy titles (Matthew—"The Light of the World"; Romans and I and II Corinthians—"More than Conquerors"). Each has a one-page essay on some aspect of New Testament introduction (e.g., geography of Palestine or of the Roman Empire). These pamphlet-type portions of the New Testament fit the Biblical text into well illustrated pages.

There are photographs of the Mediterranean world and the Near East, maps and reproductions of ancient texts; every page has at least one illustration, and some have as many as half a dozen. These pamphlet portions utilize the King James Version all the way through.

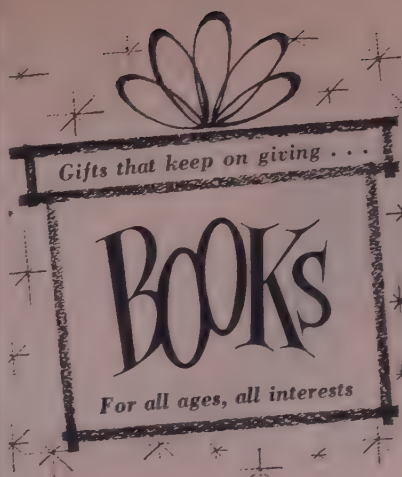
These sections have been bound in an attractive paper cover (American Bible Society, \$1.00) with a table of contents and an index to the lavish illustrations.

The most interesting use of the illustrated format by the Bible Society is *El Nuevo Testamento* (\$1.00), published for Spanish-speaking Latin Americans. Employing the same illustrations as the previously mentioned edition in the same layout, this Spanish edition has been the occasion for the publication of a new version of the Scriptures in Spanish.

The first complete Spanish Bible done by non-Roman Catholics was the de Reina version (1569). This was later revised by de Valera (1602), and in this form, known as the Reina-Valera version (R.V.), it has held a place among Spanish-speaking Protestants not unlike that of the K.J.V. among their English-speaking counterparts.

The new version, a revision of Reina-Valera and known as Reina-Valera-Revisada (R.V.R.), is rather like a Spanish R.S.V. In this form the New Testament should be accessible to Latin Americans everywhere so that they may come to know the Bible better.

The paperback New Testament has



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more completely read than has been
the case since the days when our fore-
fathers began each day with a family
Bible reading. —JULES L. MOREAU

Compromise and Comfort

There is an apostolic succession of men
of letters as well as of bishops. The
farther one goes into Hiram Haydn's
The Hands of Esau (Harper & Row,
\$7.50), the more one is struck with its
likeness to the novels of C. P. Snow.
Both men got their start in life at the
teacher's desk: both made their mark
in other fields. Both write of the man-
ners and morals of the academic world
—the one of the happenings at Cam-
bridge, the other of what goes on in the
Foundations with whom American in-
stitutions of learning are well advised
to be on good terms.

Whether Mr. Haydn consciously set
out to dress the doctrine of original sin
in modern clothing no one can say.
Such seems to be the case. Here, for
him who runs to read, is depicted the
thorn in the flesh that St. Paul deploras.
We see the protagonist, Walton, an ad-
mirable human being who learns to live
with what the psychiatrist calls his li-
bidinous needs. Between his inherited
Puritan ideas and his sometimes shaky
performance, there is a great gulf fixed.
Walton, like the rest of mankind, is a
mixture of good and not-good. For the
most part, the good predominates.

Nor are the struggles of Walton with
his conscience confined to the women in
his life. He is obliged to cope with the
difficulties that beset an honest man
of decent ambitions and with a laudable
desire to gain his place in the sun. Like-

wise, he must walk the somewhat wav-
ering chalk line between the com-
promises and the hypocrisies surround-
ing every public figure.

In this regard we may be somewhat
less fortunate than our ancestors. For
them the difference between good and
evil was clear-cut. We lack their cer-
tainities. The complexity of the modern
world makes some of us a little dubious
about what our parents thought axi-
omatic. They had an assurance about
the eternal rightness and wrongness of
things. We are apt to fear that their
assurance might have been cocksure-
ness.

We journey with this author into the
world of upper-middle-class America.
We look over his shoulder as he
sketches men and women making the
compromises they deem necessary for
their comfort. Perhaps they are not un-
like the women who beheld the empty
tomb and cried, "They have taken away
our Lord, and we know not where they
have laid him."

The Hands of Esau is a novel of
moral conflict. Not by any manner of
thinking is this the best of all possible
worlds. Walton had to make the most
of what he found in it. But it is not at
all difficult to believe that the world in
which Walton lived and moved became
richer because some with whom he had
commerce were a little better for hav-
ing known him. —ALFRED GROSS

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tory of the Church, with a running com-
mentary "from St. Paul to Reinhold
Niebuhr and Billy Graham." Like all
such endeavors, the selection of mat-
erial will be appreciated by some more
than others. The illustrations—many of
them in full color—are well repro-
duced. On the whole, the book ought
to appeal to a wide public.

—A. PIERCE MIDDLETON

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LETTERS

Continued from page 7

without success. We are also officially classified in common American usage as "Protestant" even though we are truly Catholic. Since we are always included in the "Protestants" of "Protestants, Roman Catholics, and Jews," we use this designation when necessary. We also use the designations Anglican, non-Roman, Holy Catholic, Catholic, and Reformed in the magazine. Individual Episcopalians may prefer any one of these. We try to use the most applicable designation with each story.

—ED.

WAR AND PEACE

Dr. Pollard's statement that the men "who are convinced that it is entirely feasible to abolish war . . ." show, he says, "little sense of the Biblical or even Western understanding of the nature of man and of history, of the pride and passion of man and his sin, or of the way in which political ends are actually accomplished in real situations in the context of history."

If this is true, then it was very wrong of our forefathers to attempt to build a democracy. They should have checked on the nature of man in the Biblical sense and the Western European understanding of the nature of man and said to themselves, "Democracy isn't possible because of the pride and passion of man and of sin: democracy isn't the way in which political ends are actually accomplished in real situations in the context of history."

While Dr. Pollard admits that "the personal vocation for pacifism is entirely valid," he says, "The chief difficulty is . . . that it is necessarily individual and personal. It cannot be a basis for political and national policy. One can make the decision for himself to turn the other cheek, but no responsible government official can presume by his own action to require over a hundred million of his countrymen corporately to turn their cheeks."

I can imagine a responsible government official saying, "I wouldn't dare tell you to turn the other cheek, boys, but I will take the responsibility of telling you to drop a bomb on Hiroshima."

Need a disarmed Europe and America be impotent? Or could they be the strongest force for good in the world, if only the billions being spent on destructive weapons were spent for constructive ends?

CAMPBELL LONG
Marion, Ala.

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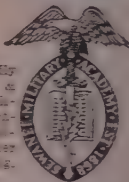
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CALENDAR OF PRAYER—JANUARY

Regional Churches of the Anglican Communion

In January, prayers are also asked for all those churches with whom the Episcopal Church now has concordat relationships of full communion.

- 1 The Church of England: Arthur Michael Ramsey, *Primate*; Frederick Donald Coggan, *Primate*.
- 2 The Church in Wales: Alfred Edwin Morris, *Archbishop*.
- 3 The Church of Ireland: James McCann, *Primate*; George Otto Sims, *Primate*.
- 4 The Episcopal Church in Scotland: Francis Hamilton Moncrieff, *Primate*.
- 5 The Episcopal Church in the U.S.A.: Arthur Lichtenberger, *Presiding Bishop*.
- 6 The Anglican Church of Canada: Howard Hewlett Clark, *Primate*.
- 7 The Church of India, Pakistan, Burma, and Ceylon: Hiyanirindu Lakdas Jacob de Mel, *Metropolitan*.
- 8 The Church of England in Australia: Hugh Rowlands Gough, *Primate*.
- 9 The Church of the Province of New Zealand: Norman Alfred Lesser, *Primate*.
- 10 The Church of the Province of South Africa: Joost De Blank, *Archbishop*.
- 11 The Church of the Province of the West Indies: Alan John Knight, *Archbishop*.
- 12 Chung Hua Sheng Kung Hui (Holy Catholic Church in China): Robin Chien-tsun Chen, *Chairman of House of Bishops*.
- 13 Nippon Sei Ko Kai (Holy Catholic Church in Japan): Michael Hinsuke Yashiro, *Presiding Bishop*.
- 14 The Church of the Province of West Africa: Cecil John Patterson, *Archbishop*.
- 15 The Church of the Province of Central Africa: Francis Oliver Green-Wilkinson, *Archbishop*.
- 16 The Jerusalem Archbishopric: Angus Campbell MacInnes, *Archbishop*.
- 17 The Church of the Province of East Africa: Leonard James Beecher, *Archbishop*.
- 18 The Church of Uganda and Ruanda-Urundi: Leslie Wilfrid Brown, *Archbishop*.
- 19 Advisory Council on Missionary Strategy, Congregation of American Churches in Europe: Stephen F. Bayne, Jr., *Executive Officer*. (Civilian congregations in Europe; students abroad; military chaplains; relations with European churches.)
- 20 Aberdeen and Orkney, Scotland: Edward Frederick Easson, *Bishop*.
- 21 Accra, Ghana: Reginald Richard Roseveare, S.S.M., *Bishop*; Ezra Douglas Martinson, *Assistant Bishop*.
- 22 Adelaide, Australia: Thomas Thornton Reed, *Bishop*.
- 23 Alabama, U.S.A.: Charles C. J. Carpenter, *Bishop*; George Mosley Murray, *Coadjutor*. (Changing social situations; St. Anna's Mission among Indians; mission to the deaf [the Rev. Robert Fletcher]; Wilmer Hall home for children.)
- 24 Alaska, U.S.A.: William J. Gordon, Jr., *Bishop*. (Indian and Eskimo populations; transition to modern society.)
- 25 Albany, U.S.A.: Allen W. Brown, *Bishop*. (Camping and youth activities; women beginning a Community of Prayer.)
- 26 Algoma, Canada: William Lockridge Wright, *Archbishop*.
- 27 Amritsar, India: Kenneth Daniel Wilson Anand, *Bishop*.
- 28 Anking, China: Robin Chien-tsun Chen, *Bishop*; Kimber S. K. Den, *Assistant Bishop*.
- 29 Ankole-Kigezi, Uganda: Kosiya Shalita, *Bishop*.
- 30 Antigua, West Indies: Donald Rowland Knowles, *Bishop*.
- 31 The Arctic, Canada: Donald Ben Marsh, *Bishop*.

Dioceses of the Anglican Communion and Their Bishops

- 20 Aberdeen and Orkney, Scotland: Edward Frederick Easson, *Bishop*.
- 21 Accra, Ghana: Reginald Richard Roseveare, S.S.M., *Bishop*; Ezra Douglas Martinson, *Assistant Bishop*.
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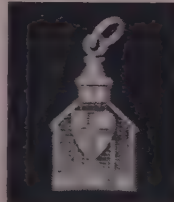
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THE CHRISTMAS CLUB WITH YEAR- ROUND BENEFITS



IS YOUR Christmas shopping complete? If so, you are probably worrying about how to pay the bills. If you are like most people, you have spent more than you think you should. Maybe you are a housewife who, like many of my friends, has taken a temporary job to earn the extra money to get through the holidays. Perhaps you were foresighted enough to join a Christmas Club a year ago.

But wait. I asked if your Christmas shopping is finished. Have you forgotten the Guest of Honor at this birthday celebration you are planning? "Of course not," you say. "With all the emphasis on keeping Christ in Christmas this year, how could anyone forget it's Christ's birthday? I even plan to go to church on Christmas Eve. If I get everything else done in time, that is. I love the carols."

Good for you. I suppose more people than ever will go to church on Christmas Eve or Christmas Day this year. But what will you bring with you?

The shepherds brought lambs. The Wise Men brought gifts of greater value, according to their greater ability. They all brought adoration and love.

What can we bring? Ourselves. We can come with renewed resolve to serve Christ with more vigor and dedication than ever. We can give Him our love. We

can also give of our material wealth.

You aren't wealthy? I see by the Christmas Club ads that if you deposit \$2 per week for fifty weeks you get back \$100 without interest or dividends. But you must start now if you want a Merry Christmas next year. Few families will find that that \$100 is anywhere near enough to pay the final bill for Christmas gift-giving, yet they feel that \$2 per week for Christ is ample. If you think of your annual church

pledge—your gift to Christ—in the light of your Christmas expenditures, are you satisfied that you are giving the Honored One of this day His fair share?

If you have trouble making ends meet, let your gift to Him come from the front end of your budget with "food, clothing, and shelter." He is too often neglected because we take His share from the "recreation and miscellaneous" end of our budgets.

Come to Christ on His birthday this year with the firm resolve to deliver *in person* your gift of service and money in fifty-two easy weekly installments. No carrying charges. For greatest satisfaction, give just a little more than you think you can.

The dividends? The joy of investing in the great work of the Prince of Peace—the work that we say we believe to be most important of all. ◀

BY MARCIA I. THORNTON

DECEMBER

- 1 Overseas Missionary Fellowship, Trinity Church Parish, New York City, N.Y. Sponsored by the Overseas Department for missionaries retired and on furlough
- 2 The First Sunday in Advent
- 19, Ember Days
- 21-22
- 21 St. Thomas the Apostle
- 25 Christmas Day
- 26 St. Stephen, Deacon and Martyr
- 27 St. John, Apostle and Evangelist
- 27-29 Association of Professional Women Church Workers, annual Christmas meeting, Windham House, New York, N.Y.
- 28 The Holy Innocents
- 20-31 Overseas Student Conference, Seabury House, Greenwich, Conn.

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Adventurous Mission, half-hour films.

Man to Man, fifteen-minute TV talks by the Rev. Theodore P. Ferris.

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The Search, fifteen-minute dramatic programs, with Robert Young as host.

Viewpoint, Saturdays, 6:15 to 6:30 p.m., EST, Mutual Broadcasting Network. Fifteen-minute award-winning interviews.

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The Good Life, fifteen-minute programs for women, featuring informal interviews with prominent persons on important problems.

One More Step, fifteen-minute dramatic series featuring famous theater people and covering a variety of modern problems.

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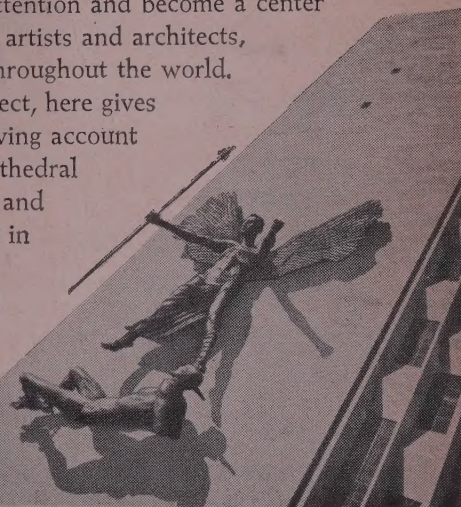
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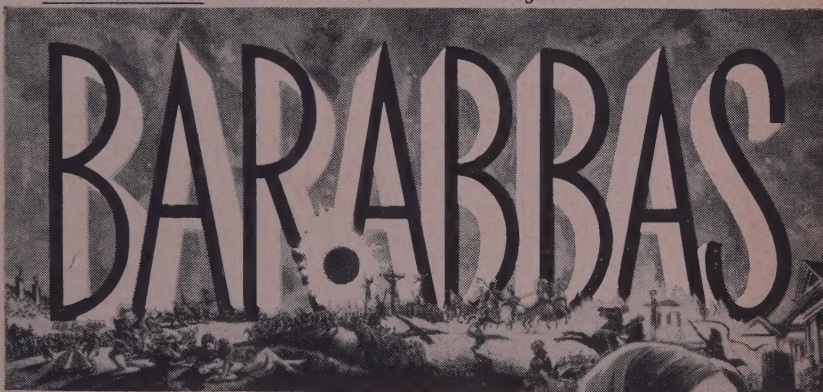
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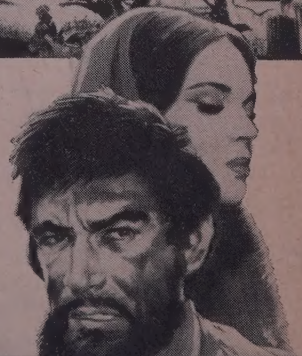
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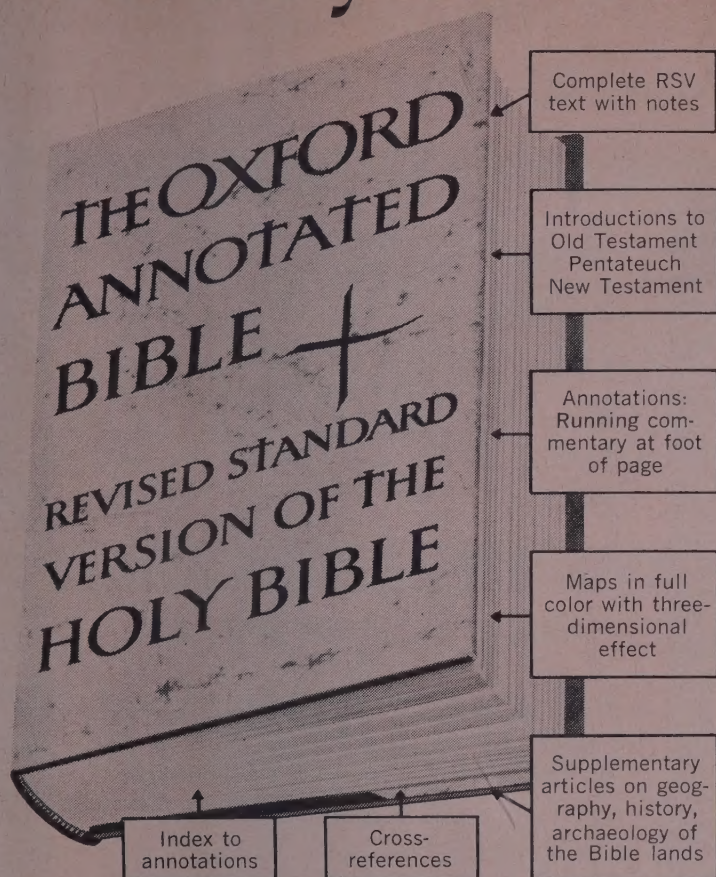
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before God when his
duty, ⁹ according to th
priesthood, it fell to hir

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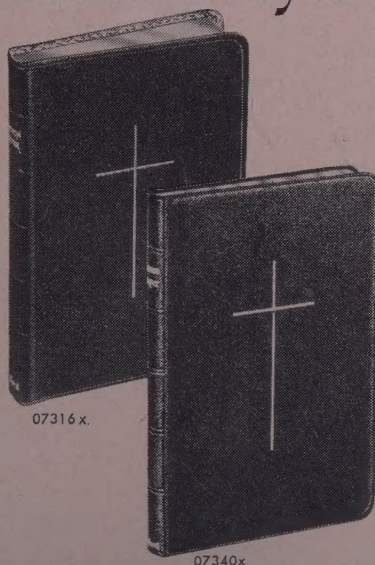
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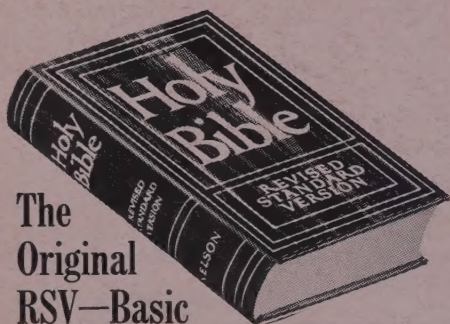
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